شرح
الأرجوزة الميئية
في ذكر حال أشرف البرية

EXPLANATION OF THE 100 VERSE POEM ON

The Life of THE BEST OF MANKIND

Imām ʿAlī bin ʿAlī bin Muḥammad bin Abī al-ʿIzz ad-Damashaqī al-Hanafī [792 AH]

Explanation by: Shaykh ʿAbdur-Razzāq Ibn ʿAbdul-Muḥsin al-ʿAbbād al-Badr

شرح
الأرجوزة الميئية
في ذكر حال أشرف البرية

EXPLANATION OF THE 100 VERSE POEM ON

The Life of
THE BEST OF MANKIND

Imām ʿAlī bin ʿAlī bin Muḥammad bin Abī al-ʿIzz ad-Damashaqī al-Hanafī [792 AH]

Explanation by: Shaykh ʿAbdur-Razzāq Ibn ʿAbdul-Muḥsin al-ʿAbbād al-Badr

© Maktabatulirshad Publications, USA

All rights reserved. No part of this publication may be reproduced in any language, stored in any retrieval system or transmitted in any form or by any means, whether electronic, mechanic, photocopying, recording or otherwise, without the express permission of the copyright owner.

ISBN: 978-1-6400-7233-6

First Edition: Shawwāl 1438 A.H. /July 2017 C.E.

Cover Design: Usul Designs

Translation by Abū Sulaymān Muḥammad 'Abdul-'Aẓīm Ibn Joshua Baker
Revision & Editing by 'Abdullāh Omrān

Typesetting & formatting by
Abū Sulaymān Muḥammad 'Abdul-'Aẓīm Ibn Joshua Baker

Printing: Ohio Printing

Subject: Sīrah/ (Islāmic History)

Website: www.maktabatulirshad.com
E-mail: info@maktabatulirshad.com

مكتبة لإرشاد
Maktabatul-Irshad
PUBLICATIONS

فهرس

Table of Contents

BRIEF BIOGRAPHY OF THE AUTHOR 14

TRANSLITERATION TABLE 16

INTRODUCTION OF THE EXPLANATION 20

ARABIC TEXT OF THE 100 VERSE POEM: AL-’URJŪZAH AL-MĪ’IYAH FĪ DHIKR ḤĀL ’ASHRAF AL-BARĪYAH 26

VERSE 1: INTRODUCTION 39

- Explanation 39

VERSE 2: THE MEANING OF SĪRAH LINGUISTICALLY AND IN TERMINOLOGY 44

- Explanation 45

VERSES 3-5: THE BIRTH OF THE PROPHET 48

- Explanation 49

VERSES 6-7: HIS SUCKLING 56

- Explanation 56

VERSE 8: THE INCIDENT WHEN HIS CHEST SPLIT OPEN 60

- Explanation 60

VERSE 9: THE PASSING OF HIS MOTHER........................ 66
    Explanation 66
VERSE 10: THE PASSING OF HIS GRANDFATHER ABDUL-MUTTALIB 70
    Explanation 70
VERSES 11-12: HIS UNCLE ABŪ TALIB'S CUSTODIANSHIP OF HIM 72
    Explanation 72
VERSES 13-15: HIS LEAVING FOR SHĀM ON BUSINESS WITH KHADĪJAH'S WEALTH 76
    Explanation 77
VERSES 16-18: HIS CHILDREN 82
    Explanation 82
    Explanation 84
    Explanation 86
VERSE 19: ALL HIS CHILDREN PASSED AWAY DURING HIS LIFETIME EXCEPT FOR FĀTIMAH............................. 88
    Explanation 88
VERSE 20: HIS WITNESSING THE POLYTHEISTS BUILDING THE K'ABAH 92
    Explanation 92

VERSE 21: THE QURAYSH APPOINTING THE PROPHET TO ARBITRATE OVER WHERE TO PLACE THE BLACK STONE 95

Explanation 95

VERSE 22: HE WAS SENT WITH THE MESSAGE OF ISLĀM UPON BECOMING FORTY YEARS OLD 99

Explanation 99

VERSE 23: DIFFERING REGARDING THE MONTH IN WHICH HE WAS SENT WITH THE MESSAGE OF ISLĀM 102

Explanation 102

VERSE 24: JIBRĪL TEACHING THE PROPHET HOW TO PERFORM WUḌŪ' & THE ṢALĀH 105

Explanation 105

VERSE 25: SHOOTING STARS SENT DOWN ON THE JINN TWENTY DAYS AFTER THE REVELATION BEGAN 108

Explanation 108

VERSE 26: STARTING TO PROPAGATE THE RELIGION OPENLY IN THE FOURTH YEAR 112

Explanation 112

VERSES 27-28: MIGRATION TO HABASHAH 114

Explanation 114

VERSES 29-30: THE SECOND MIGRATION TO HABASHAH & HAMZAH BIN ABDUL-MUTTALIB ACCEPTING ISLĀM 117

Explanation 117

VERSES 31-32: THE PASSING OF HIS UNCLE ABŪ ṬĀLIB AND HIS WIFE KHADĪJAH 121

Explanation 121

VERSE 33: THE JINN OF NAṢĪBĪN ACCEPTING ISLĀM 125

Explanation 125

VERSES 34-35: MARRYING SAWDAH BINT ZAMʻAH AND THEN ʻĀ'ISHAH 129

Explanation 129

VERSES 35-36: THE NIGHT JOURNEY & ASCENSION 133

Explanation 134

VERSE 37: THE FIRST PLEDGE OF ALLEGIANCE AT AL-ʻAQABAH 137

Explanation 137

VERSES 38-39: THE SECOND PLEDGE OF ALLEGIANCE AT AL-ʻAQABAH 141

Explanation 142

VERSES 40-41: HIS MIGRATION TO AL-MADĪNAH 144

Explanation 144
VERSE 42: THE ṢALĀH WAS MADE INTO FOUR UNITS AFTER BEING TWO UNITS 148
Explanation 148
VERSE 43: THE BUILDING OF MASJID QUBĀ’ 151
Explanation 151
VERSES 44-45: BUILDING THE PROPHET’S DWELLINGS 155
Explanation 155
VERSE 46: UNITING THE MUHĀJIRŪN AND THE ANSĀR AS BROTHERS 159
Explanation 159
VERSE 47: THE CONSUMMATION OF HIS MARRIAGE TO ‘Ā’ISHAH & THE ’ADHĀN WAS LEGISLATED....... 163
Explanation 163
VERSES 48-50: THE IMPORTANCE OF LEARNING ABOUT THE MILITARY CAMPAIGNS OF THE PROPHET AND THE NUMBER IN WHICH HE ATTENDED 169
Explanation 170
VERSE 51: THE BIG MILITARY CAMPAIGN IN BADR 177
Explanation 177

VERSES 52-53: THE RELIGIOUS OBLIGATION OF ZAKĀT AL-FITR AND ZAKĀT OF THE WEALTH 179

Explanation 179

VERSES 53-55: THE PASSING AWAY OF RUQAYYAH, FĀTIMAH'S MARRIAGE TO 'ALI, AND AL-'ABBĀS ACCEPTING ISLĀM 182

Explanation 183

VERSE 56: THE MILITARY CAMPAIGN OF BANŪ QAYNUQĀ' AND THE LEGISLATION OF SLAUGHTERING 188

Explanation 188

VERSE 57: THE MILITARY CAMPAIGN OF AS-SAWĪQ191

Explanation 191

VERSES 58-60: MILITARY CAMPAIGNS OF GHAṬAFĀN AND BANŪ SULAYM, UMM KULTHŪM MARRIES 'UTHMĀN, THE PROPHET MARRIES ḤAFṢAH BINT 'UMAR THEN ZAYNAB AND THE MILITARY CAMPAIGNS OF 'UḤUD AND HAMRAA' 195

Explanation 196

VERSE 61: THE PROHIBITION OF INTOXICANTS........ 204

Explanation 204

VERSE 62: THE MILITARY CAMPAIGN OF BANŪ AN-NAḌĪR 207
Explanation 207
VERSE 63: THE DEATH OF HIS WIFE, ZAYNAB, UMM OF THE MASĀKĪN AND HIS MARRIAGE TO UMM SALAMAH 210
Explanation 210
VERSE 64: HIS MARRIAGE TO ZAYNAB BINT JAḤSH AND THE MILITARY CAMPAIGNS OF BADR MAW‘ID AND AL-KHANDAQ 215
Explanation 215
VERSES 65-67: THE MILITARY CAMPAIGN OF BANŪ QURAYẒAH 222
Explanation 223
VERSE 68: THE INCIDENT OF AL-’IFK (THE SLANDER OF ‘Ā’ISHAH) 233
Explanation 233
VERSE 69: THE MILITARY CAMPAIGN OF DŪMAH AL-JANDAL AND HIS MARRIAGE TO JUWAYRIYAH BINT AL-ḤĀRITH 236
Explanation 236

VERSE 70: HIS MARRIAGE TO RAYḤĀNAH BINT ZAYD AND THE MILITARY CAMPAIGN OF BANŪ LIḤYĀN. 239

Explanation 239

VERSE 71: HIS MAKING DU'Ā FOR RAIN 242

Explanation 242

VERSE 72: THE PLEDGE OF AR-RIḌWĀN 247

Explanation 247

VERSE 73: THE OBLIGATION OF AL-ḤAJJ AND THE CONQUEST OF KHAYBAR........ 249

Explanation 249

VERSE 74: MAKING IMPERMISSIBLE TAMED DONKEY MEAT AND MUTAH (TEMPORARY) MARRIAGE 251

Explanation 251

VERSE 75: HIS MARRIAGE TO UMM ḤABĪBAH BINT ABĪ SUFYĀN 253

Explanation 253

VERSE 76: HE WAS POISONED BY THE MEAT AND HIS MARRIAGE TO SAFIYYAH BINT HUYAYY 255

Explanation 255

VERSE 77: JA'FAR AND THE COMPANIONS' ARRIVAL FROM AL-HABASHAH AND HIS MARRIAGE TO MAYMŪNAH BINT AL-ḤĀRITH 258

Explanation 258

VERSE 78: ABŪ HURAYRAH'S ACCEPTANCE OF ISLĀM 260

Explanation 260

VERSE 79: SENDING MESSENGERS TO THE VARIOUS RULERS 262

Explanation 262

VERSE 80-81: AL-MUQAWQIS GIFTED MĀRIAH AL-QIBTĪYAH TO THE PROPHET AND RAIDING PARTY SENT TO MU'TAH 265

Explanation 265

VERSE 82: THE MILITARY CAMPAIGNS OF ḤUNAYN AND AT-ṬĀ'IF 269

Explanation 269

VERSE 83: THE 'UMRAH MADE FROM AL-JI'IRRĀNAH 271

Explanation 271

VERSE 84: THE PASSING OF HIS DAUGHTER ZAYNAB AND THE BIRTH OF HIS SON IBRĀHĪM 273

Explanation 273

VERSE 85: SAWDAH GIVES HER DAY TO 'Ā'ISHAH .. 275

Explanation 275

VERSE 86: THE MINBAR WAS BUILT FOR THE PROPHET 277

Explanation 277

VERSE 87: THE MILITARY CAMPAIGN OF TABŪK..... 281

Explanation 281

VERSE 88-89: ABŪ BAKR LEADS THE PEOPLE IN ḤAJJ 284

Explanation 284

VERSE 90: THE YEAR OF THE DELEGATIONS AND HIS VOW TO ABSTAIN FROM HIS WIVES 287

Explanation 287

VERSE 91: THE PROPHET PERFORMED THE ABSENTEE JANĀZAH ṢALĀH FOR AN-NAJĀSHĪ 290

Explanation 290

VERSE 92: THE DEATH OF IBRĀHĪM THE SON OF THE PROPHET AND JARĪR BIN ʿABDULLĀH AL-BAJALĪ ACCEPTING ISLĀM 292

Explanation 292

VERSE 93: THE FAREWELL ḤAJJ (PART 1) 294

Explanation 294

VERSE 94: THE FAREWELL ḤAJJ (PART 2) 298

Explanation 298

VERSE 95: THE PASSING AWAY OF RAYḤĀNAH 300

Explanation 300

VERSES 96-98: THE PROPHET'S PASSING AWAY, HIS BURIAL IN 'Ā'ISHAH'S HOUSE, AND THE EXTENT OF HIS ILLNESS 302

Explanation 303

VERSES 99-100: THE CONCLUSION 310

Explanation 310

BRIEF BIOGRAPHY OF THE AUTHOR

His name: Shaykh ʿAbdur-Razzāq Ibn ʿAbdul-Muḥsin al-ʿAbbād al-Badr.

He is the son of the *'Allāmah* and *Muhaddith* of Madīnah Shaykh 'Abdul-Muḥsin al 'Abbād al-Badr.

Birth: He was born on the 22nd day of *Dhul-Qa'dah* in the year 1382 AH in az-Zal'fi, Kingdom of Saudi Arabia. He currently resides in Madīnah.

Current Occupation: He is a member of the teaching staff at the Islāmic University of Madīnah.

Scholarly Certifications: Doctorate in *'Aqīdah.*

The Shaykh (حفظه الله) has authored books, papers of research, as well as numerous explanations in different disciplines. Among them are:

1. *Fiqh of Supplications & adh-Adhkār.*
2. *Ḥajj & Refinement of Souls.*
3. Explanation of '*Exemplary Principles*' by Shaykh Ibn 'Uthaymīn (رَحِمَهُ ٱللَّهُ).

4. Explanation of the book, *The Principles of Names & Attributes*, authored by Shaykh-ul-Islām Ibn al-Qayyim (رَحِمَهُ ٱللَّهُ).

5. Explanation of the book, *Good Words*, authored by Shaykh-ul-Islām Ibn al-Qayyim (رَحِمَهُ ٱللَّهُ).

6. Explanation of the book, al- ʿAqīdah *at-Tahāwiyyah.*

7. Explanation of the book, *Fuṣūl: Biography of the Messenger*, by Ibn Kathīr (رَحِمَهُ ٱللَّهُ).

8. An explanation of the book, *al-Adab-ul-Mufrad*, authored by Imām Bukhārī (رَحِمَهُ ٱللَّهُ).

He studied knowledge under several scholars. The most distinguished of them are:

1. His father the *ʿAllāmah* Shaykh ʿAbdul-Muḥsin al-Badr (حفظه الله).

2. The ʿAllāmah Shaykh Ibn Bāz (رَحِمَهُ ٱللَّهُ).

3. The *ʿAllāmah* Shaykh Muḥammad Ibn Sālih al-ʿUthaymīn (رَحِمَهُ ٱللَّهُ).

4. Shaykh ʿAlī Ibn Nāsir al-Faqīhi (حفظه الله).

TRANSLITERATION TABLE

Consonants

ء	ʾ	د	d	ض	ḍ	ك	k
ب	b	ذ	dh	ط	ṭ	ل	l
ت	t	ر	r	ظ	ẓ	م	m
ث	th	ز	z	ع	ʿ	ن	n
ج	j	س	s	غ	gh	هـ	h
ح	ḥ	ش	sh	ف	f	و	w
خ	kh	ص	ṣ	ق	q	ي	y

Vowels

Short	ـَ	a	ـِ	i	ـُ	u
Long	ـا	ā	ـِي	ī	ـُو	ū
Diphthongs	ـَوْ	aw	ـَيْ	ay		

Arabic Symbols & their meanings

حفظه الله	May Allāh preserve him
رَضِيَ ٱللَّهُ عَنْهُ	May Allāh be pleased with him (i.e. a male companion of the Prophet Muḥammad)
سُبْحَانَهُ وَتَعَالَىٰ	Glorified & Exalted is Allāh
عَزَّ وَجَلَّ	(Allāh) the Mighty & Sublime
تَبَارَكَ وَتَعَالَىٰ	(Allāh) the Blessed & Exalted
جَلَّ وَعَلَا	(Allāh) the Sublime & Exalted

TRANSLITERATION TABLE

عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ	May Allāh send Blessings & Safety upon him (i.e. a Prophet or Messenger)
صَلَّى ٱللَّهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ	May Allāh send Blessings & Safety upon him and his family (i.e. Duʿā sent when mentioning the Prophet Muḥammad)
رَحِمَهُ ٱللَّهُ	May Allāh have mercy on him
رَضِيَ ٱللَّهُ عَنْهُمْ	May Allāh be pleased with them (i.e. Duʿā made for the Companions of the Prophet Muḥammad)
جَلَّ جَلَالُهُ	(Allāh) His Majesty is Exalted

رَضِيَ اللَّهُ عَنْهَا	May Allāh be pleased with her (i.e. a female companion of the Prophet Muḥammad)

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

INTRODUCTION OF THE EXPLANATION

All praise belongs to Allāh, the Lord of all that exists. I testify that none has the right to be worshiped except Allāh alone Who has no partners. I testify that Muḥammad is His servant and Messenger. May Allāh raise his rank and grant peace upon him, his family, and all his Companions.

To proceed:

It is well-known to every Muslim what lies in studying the *Sīrah* of the Prophet (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ) of great benefits, blessed effects, and huge fruits which are produced in the Muslim's worldly life as well as the Hereafter.

His *Sīrah* (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ) is the most brilliant *Sīrah* to purify the hearts of the believing servants. It is the *Sīrah* of the leader of the pious, the model example for all of mankind, and the leader of all the children of Adam.

Studying his *Sīrah* is a study of the *Sīrah* of the one whom Allāh (سُبْحَانَهُۥوَتَعَالَىٰ) has made as an example for His servants. As Allāh (سُبْحَانَهُۥوَتَعَالَىٰ) says,

﴿ لَّقَدۡ كَانَ لَكُمۡ فِي رَسُولِ ٱللَّهِ أُسۡوَةٌ حَسَنَةٞ لِّمَن كَانَ يَرۡجُواْ ٱللَّهَ وَٱلۡيَوۡمَ ٱلۡأٓخِرَ وَذَكَرَ ٱللَّهَ كَثِيرٗا ٢١ ﴾

> **"Indeed, in the Messenger of Allāh (Muḥammad (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ)) you have a good example to follow for him who hopes in (the Meeting with) Allāh and the Last Day and remembers Allāh much."** [*Sūrah al-'Aḥzāb* 33:21]

It deepens love for him in the heart and spreads it. The Prophet (عَلَيْهِٱلصَّلَاةُوَٱلسَّلَامُ) said,

لاَ يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَلَدِهِ وَوَالِدِهِ وَالنَّاسِ أَجْمَعِينَ

> **"None of you truly believes until I am more beloved to him than his child, his father, and all the people."**[1]

The *Sīrah* of the Prophet (عَلَيْهِٱلصَّلَاةُوَٱلسَّلَامُ) has a great impact on the servant with regards to emulating him (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ). Mainly because emulating him (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ) is a branch of knowledge from his guidance and the learning of his *Sīrah* (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ).

---

[1] Related by al-Bukhārī No. (15) and Muslim No. (44) from the Ḥadīth of Anas bin Mālik (رَضِيَٱللَّهُعَنْهُ).

The people of knowledge, old and contemporary, have authored proses and compositions. Some of these are abridged, and some are extensive. Among these are writings which were intended to be concise, without being extensive and exaggerated. This is so it will be an introduction and key for the beginner to expand upon along the path to this blessed knowledge.

Before us is a beneficial composition and pleasant poem on the *Sīrah* of our Prophet (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ). Its composer takes a concise and succinct approach. It consists of only 100 verses with fluent composition and delightful passages. It entails numerous significant topics in the *Sīrah* of the Noble Prophet (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) outlined in beautiful phrases, easy words, and lucid terms.

I studied this poem under my father[2] (حفظه الله) grant him enjoyment throughout his life and make him a benefit. Its study, fluency, and the beauty of its words and phrases were delightful to him. My father said,

> "This is a beautiful poem. It is very fluent despite its brevity and numerous events in the *Sīrah*."

---

[2] **TN:** He is referring to his father, Shaykh 'Abdul-Muḥsin al-Abbād al-Badr (حفظه الله), who is a major scholar in Ḥadīth in Madīnah KSA.

It is known by 'Al-'Urjūzah Al-Mī'iyah' because of the composer's (رَحِمَهُ ٱللَّهُ) statement at the ending of the poem,

وَ تَمَّتِ الْأُرْجُوزَةُ الْـمِيئِـيَّهْ فِي ذِكْرِ حَالِ أَشْرَفِ الْبَرِيَّه

"The 100-verse poem on the life of the best of mankind is finished."

Its composer was a scholar and Imām of the people of knowledge. He was well-known for his prestige and beneficial writings. Especially, his famous book *Explanation of 'Aqīdah at-Tahāwiyyah* which is a great and major benefit. The author of this poem is al-Imām, the Judge, 'Alī bin 'Alī bin Muḥammad bin Abī al-'Izz ad-Damashaqī al-Hanafī who died in 792 AH.

He (رَحِمَهُ ٱللَّهُ) grew up upon Islāmic knowledge in a house filled with religion and virtue. He was nurtured upon knowledge, love for the scholars, acquiring knowledge, and taking benefit from the Imāms in his era.

Among those he took benefit from are al-Imām Ibn Kathīr (رَحِمَهُ ٱللَّهُ) who is the author of books on *Sīrah* and History. Ibn Abī al-'Izz took abundant benefit from Ibn Kathīr and transmitted from assorted topics from *Explanation of 'Aqīdah at- Tahāwiyyah.* He said in every transmission, "Our Scholar, Shaykh Imād Dīn Ibn Kathīr." It is not farfetched that this poem is a summary of what ibn Kathīr (رَحِمَهُ ٱللَّهُ) authored about the *Sīrah* of the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ). After examining the following statement, this can be deduced,

وَبَعْدُ هَاكَ سِيرَةَ الرَّسُولِ   مَنْظُومَةً مُوجَزَةَ الْفُصُولِ

"As to proceed, take the *Sīrah* of the Prophet," In a poem summarizing the book *al-Fuṣūl*

It is well-known that the author's scholar, Ibn Kathīr (رَحِمَهُ ٱللَّهُ) has a valuable and beneficial book entitled *al-Fuṣūl fī Sīrah ar-Rasūl* (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ).

Originally, my explanation of this poem was a series of lessons which were transcribed from recordings. Afterward, according to what was made easy, revisions, refinements, and additions were made despite acknowledging that I am not fit or competent in this field. To Allāh belongs all success, Him alone we rely on, and He is the One who bestows victory for whoever does well seeking Allāh's pleasure. Allāh guides whomever He pleases to the true path and what is correct.

I ask Allāh, al-Karīm, the Lord of the Great Throne, by His Most Beautiful Names and Lofty Attributes that this blessed poem and its explanation be a means of benefit. May He reward its author with the best of recompense and may He reward everyone who aided in the production of this explanation, its revisions, corrections, etc.

He (تَبَارَكَ وَتَعَالَى) hears all supplications, is hoped in that it is answered (i.e., the supplication), and is Sufficient for us, and He is the Best Disposer of affairs (for us). May Allāh raise the rank of our Prophet Muḥammad, his family, and Companions and grant them peace.

ʿAbdul-Razzāq bin ʿAbdul-Muḥsin al-Badr

The city of al-Madīnah

Saturday, 11th of Shawwāl 1431 A.H.

ARABIC TEXT OF THE 100 VERSE POEM: AL-ʾURJŪZAH AL-MĪʾIYAH FĪ DHIKR ḤĀL ʾASHRAF AL-BARĪYAH

01– اَلْحَمْدُ للهِ الْقَدِيمِ الْبَارِي   ثُمَّ صَلاَتُهُ عَلَى الْمُخْتَارِ

02– وَبَعْدُ هَاكَ سِيرَةَ الرَّسُولِ   مَنْظُومَةً مُوجَزَةَ الْفُصُولِ

03– مَوْلِدُهُ فِي عَاشِرِ الْفَضِيلِ   رَبِيعِ الأَوَّلِ عَامَ الْفِيلِ

04– لَكِنَّمَا الْمَشْهُورُ ثَانِي عَشْرِهِ   فِي يَوْمِ الإِثْنَيْنِ طُلُوعَ فَجْرِهِ

05– وَوَافَقَ الْعِشْرِينَ مِنْ نَيْسَانَا   وَقْبَلَه حَيْنُ أَبِيهِ حَانَا

06– وَبَعْدَ عَامَيْنِ غَدَا فَطِيمَا   جَاءَتْ بِهِ مُرضِعُهُ سَلِيمَا

07– حَلِيمَةٌ لِأُمِّهِ وَعَادَتْ   بِهِ لِأَهْلِهَا كَمَا أَرَادَتْ

08– فَبَعْدَ شَهْرَيْنِ انْشِقَاقُ بَطْنِهْ   وَقِيلَ بَعْدَ أَرْبَعٍ مِنْ سِنِّهْ

09– وَبَعْدَ سِتٍّ مَعَ شَهْرٍ جَاءِ   وَفَاةُ أُمِّهِ عَلَى الْأَبْوَاءِ

10– وَجَدُّه لِلْأَبِ عَبْدُ الْمُطَّلِبْ   بَعْدَ ثَمَانٍ مَاتَ مِنْ غَيْرِ كَذِبْ

11– ثُمَّ أَبُو طَالِبٍ الْعَمُّ كَفَلْ   خِدْمَتَهُ ثُمَّ إِلَى الشَّامِ رَحَلْ

12– وَذَاكَ بَعْدَ عَامِهِ الثَّانِي عَشَرْ   وَكَانَ مِنْ أَمْرِ (بَحِيرَا) مَا اشْتَهَرْ

13– وَسَارَ نَحْوَ الشَّامِ أَشْرَفُ الْوَرَى   فِي عَامِ خَمْسَةٍ وَعِشْرِينَ اذْكُرَا

14– لِأُمِّنَا خَدِيجَةٍ مُتَّجِرَا وَعَادَ فِيهِ رَابِحًا مُسْتَبْشِرَا

15– فَكَانَ فِيهِ عَقْدُهُ عَلَيْهَا وَبَعْدَهُ إِفْضَاؤُهُ إِلَيْهَا

16– وَوُلْدُهُ مِنْهَا خَلاَ إِبْرَاهِيمْ فَالْأَوَّلُ الْقَاسِمُ حَازَ التَّكْرِيمْ

17– وَزَيْنَبٌ رُقَيَّةٌ وَفَاطِمَةْ وَأُمُّ كُلْثُومٍ لَهُنَّ خَاتِمَةْ

18– وَالطَّاهِرُ الطَّيِّبُ عَبْدُ اللهِ وَقِيلَ كُلُّ اسْمٍ لِفَرْدٍ زَاهِي

19– وَالْكُلُّ فِي حَيَاتِهِ ذَاقُوا الْحِمَامْ وَبَعْدَهُ فَاطِمَةٌ بِنِصْفِ عَامْ

20– وَبَعْدَ خَمْسٍ وَثَلاَثِينَ حَضَرْ بُنْيَانَ بَيْتِ اللهِ لَمَّا أَنْ دَثَرْ

21– وَحَكَّمُوهُ وَرَضُوا بِمَا حَكَمْ فِي وَضْعِ ذَاكَ الْحَجَرِ الْأَسْوَدِ ثَمّْ

22– وَبَعْدَ عَامِ أَرْبَعِينَ أُرْسِلاَ   فِي يَوْمِ الإِثْنَيْنِ يَقِينًا فَانْقُلاَ

23– فِي رَمَضَانَ أَوْ رَبِيعِ الْأَوَّلِ   وَسُورَةُ اقْرَأْ أَوَّلُ الْمُنَزَّلِ

24– ثُمَّ الْوُضُوءَ وَالصَّلاَةَ عَلَّمَهْ   جِبْرِيلُ وَهْيَ رَكْعَتَانِ مُحْكَمَةْ

25– ثُمَّ مَضَتْ عِشْرُونَ يَوْمًا كَامِلَةْ   فَرَمَتِ الْجِنَّ نُجُومٌ هَائِلَةْ

26– ثُمَّ دَعَا فِي أَرْبَعِ الْأَعْوَامِ   بِالْأَمْرِ جَهْرَةً إِلَى الْإِسْلاَمِ

27– وَأُرْبَعٌ مِنَ النِّسَا وَاثْنَا عَشَرْ   مِنَ الرِّجَالِ الصَّحْبِ كُلٌّ قَدْ هَجَرْ

28– إِلَى بِلاَدِ الْحُبْشِ فِي خَامِسِ عَامْ   وَفِيهِ عَادُوا ثُمَّ عَادُوا لاَ مَلاَمْ

29– ثَلاَثَةٌ هُمْ وَثَمَانُونَ رَجُلْ   وَمَعَهُمْ جَمَاعَةٌ حَتَّى كَمُلْ

ARABIC TEXT OF THE 100 VERSE POEM: AL-'URJŪZAH AL-MĪ'IYAH FĪ DHIKR ḤĀL 'ASHRAF AL-BARĪYAH

30– وَهُنَّ عَشْرٌ وَثَمَانٍ ثُمَّ قَدْ   أَسْلَمَ فِي السَّادِسِ حَمْزَةُ الْأَسَدْ

31– وَبَعْدَ تِسْعٍ مِنْ سِنِي رِسَالَتِهْ   مَاتَ أَبُو طَالِبٍ ذُو كَفَالَتِهْ

32– وَبَعْدَه خَدِيجَةٌ تُوُفِّيَتْ   مِنْ بَعْدِ أَيَّامٍ ثَلَاثَةٍ مَضَتْ

33– وَبَعْدَ خَمْسِينَ وَرُبْعٍ أَسْلَمَا   جِنُّ نَصِيبِينَ وعَادُوا فَاعْلَمَا

34– ثُمَّ عَلَى سَوْدَةَ أَمْضَى عَقْدَهْ   فِي رَمَضَانَ ثُمَّ كَانَ بَعْدَهْ

35– عَقْدُ ابْنَةِ الصِّدِّيقِ فِي شَوَّالِ،   وَبَعْدَ خَمْسِينَ وَعَامٍ تَالِ

36– أُسْرِيْ بِهِ وَالصَّلَوَاتُ فُرِضَتْ   خَمْسًا بِخَمْسِينَ كَمَا قَدْ حُفِظَتْ

37– وَالْبَيْعَةُ الْأُولَى مَعَ اثْنَيْ عَشَرَا   مِنْ أَهْلِ طَيْبَةَ كَمَا قَدْ ذُكِرَا

38- وَبَعْدَ ثِنْتَيْنِ وَخَمْسِينَ أَتَى   سَبْعُونَ فِي الْمَوْسِمِ هَذَا ثَبَتَا

39- مِنْ طَيْبَةٍ فَبَايَعُوا ثُمَّ هَجَرْ   مَكَّةَ يَوْمَ اثْنَيْنِ مِنْ شَهْرِ صَفَرْ

40- فَجَاءَ طَيْبَةَ الرِّضَا يَقِينَا   إِذْ كَمَّلَ الثَّلاَثَ وَالْخَمْسِينَا

41- فِي يَوْمِ الاِثْنَيْنِ وَدَامَ فِيهَا   عَشْرَ سِنِينَ كَمَلَتْ نَحْكِيهَا

42- أَكْمَلَ فِي الْأُولَى صَلاَةَ الْحَضَرِ   مِنْ بَعْدِ مَا جَمَّعَ فَاسْمَعْ خَبَرِي

43- ثُمَّ بَنَى الْمَسْجِدَ فِي قُبَاءِ   وَمَسْجِدَ الْمَدِينَةِ الْغَرَّاءِ

44- ثُمَّ بَنَى مِنْ حَوْلِهِ مَسَاكِنَهْ   ثُمَّ أَتَى مِنْ بَعْدُ فِي هَذِي السَّنَةْ

45- أَقَلُّ مِنْ نِصْفِ الَّذِينَ سَافَرُوا   إِلَى بِلاَدِ الْحُبْشِ حِينَ هَاجَرُوا

46– وَفِيهِ آخَى أَشْرَفُ الْأَخْيَارِ   بَيْنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ

47– ثُمَّ بَنَى بِابْنَةِ خَيْرِ صَحْبِهِ   وَشَرَعَ الْأَذَانَ فَاقْتَدِ بِهِ

48– وَغَزْوَةُ الْأَبْوَاءِ بَعْدُ فِي صَفَرْ   هَذَا وَفِي الثَّانِيَةِ الْغَزْوُ اشْتَهَرْ

49– إِلَى بُوَاطَ ثُمَّ بَدْرٍ وَوَجَبْ   تَحَوُّلُ الْقِبْلَةِ فِي نِصْفِ رَجَبْ

50– مِنْ بَعْدِ ذَا الْعُشَيْرُ يَا إِخْوَانِي   وَفَرْضُ شَهْرِ الصَّوْمِ فِي شَعْبَانِ

51– وَالْغَزْوَة الْكُبْرَى الَّتِي بِبَدْرِ   فِي الصَّوْمِ فِي سَابِعِ عَشْرِ الشَّهْرِ

52– وَوَجَبَتْ فِيهِ زَكَاةُ الْفِطْرِ   مِنْ بَعْدِ بَدْرٍ بِلَيَالٍ عَشْرِ

53– وَفِي زَكَاةِ الْمَالِ خُلْفٌ فَادْرِ   وَمَاتَتِ ابْنَةُ النَّبِيِّ الْبَرِّ

54- رُقَيَّةٌ قَبْلَ رُجُوعِ السَّفْرِ   زَوْجَةُ عُثْمَانَ وعُرْسُ الطُّهْرِ

55- فَاطِمَةٍ عَلَى عَلِيِّ الْقَدْرِ   وَأَسْلَمَ الْعَبَّاسُ بَعْدَ الأَسْرِ

56- وَقَيْنُقَاعُ غَزْوُهُمْ فِي الْإِثْرِ   وَ بَعْدُ ضَحًّى يَوْمَ عِيدِ النَّحْرِ

57- وَغَزْوَةُ السَّوِيقِ ثُمَّ قَرْقَرَهْ   وَالْغَزْوُ فِي الثَّالِثَةِ الْمُشْتَهِرَهْ

58- فِي غَطَفَانَ وَبَنِي سُلَيْمِ   وَأُمُّ كُلْثُومِ ابْنَةُ الْكَرِيمِ

59- زَوَّجَ عُثْمَانَ بِهَا وَخَصَّهْ   ثُمَّ تَزَوَّجَ النَّبِيُّ حَفْصَةْ

60- وَزَيْنَبًا ثُمَّ غَزَا إِلَى أُحُدْ   فِي شَهْرِ شَوَّالٍ وَحَمْراءِ الْأَسَدْ

61- فَالْخَمْرُ حُرِّمَتْ يَقِينًا فَاسْمَعَنْ   هَذَا وَفِيهَا وُلِدَ السِّبْطُ الْحَسَنْ

ARABIC TEXT OF THE 100 VERSE POEM: AL-ʾURJŪZAH AL-MĪʾIYAH FĪ DHIKR ḤĀL ʾASHRAF AL-BARĪYAH

62– وَكَانَ فِي الرَّابِعَةِ الْغَزْوُ إِلَى   بَنِي النَّضِيرِ فِي رَبِيعٍ أوَّلا

63– وبَعْدُ مَوْتُ زَيْنَبَ الْمُقَدَّمَةْ   وَبَعْدَهُ نِكَاحُ أُمِّ سَلَمَةْ

64– وَبِنْتِ جَحْشٍ ثُمَّ بَدْرِ الْمَوْعِدِ   وَبَعْدَهَا الْأَحْزَابُ فَاسْمَعْ وَاعْدُدِ

65– ثُمَّ بَنِي قُرَيْظَةٍ وَفِيهِمَا   خُلْفٌ وَفِي ذَاتِ الرِّقَاعِ عُلِمَا

66– كَيْفَ صَلَاةُ الْخَوْفِ وَالْقَصْرُ نُمِي   وَآيَةُ الْحِجَابِ وَالتَّيَمُّمِ

67– قِيلَ: وَرَجْمُهُ الْيَهُودِيَّيْنِ   وَمَوْلِدُ السِّبْطِ الرَّضَا الْحُسَيْنِ

68– وَكَانَ فِي الْخَامِسَةِ اسْمَعْ وَثِقِ   اَلْإِفْكُ فِي غَزْوِ بَنِي الْمُصْطَلِقِ

69– وَدُومَةُ الْجَنْدَلِ قَبْلُ وَحَصَلْ   عَقْدُ ابْنَةِ الْحَارِثِ بَعْدُ وَاتَّصَلْ

70– وَعَقْدُ رَيْحَانَةَ فِي ذِي الْخَامِسَةْ   ثُمَّ بَنُو لِحْيَانَ بَدْءَ السَّادِسَةْ

71– وَبَعْدَه اسْتِسْقَاؤُهُ وَذُو قَرَدْ   وَصُدَّ عَنْ عُمْرَتِهِ لَمَّا قَصَدْ

72– وَبَيْعَةُ الرِّضْوَانِ أَوَّلْ وَبَنَى   فِيهَا بِرَيْحَانَةَ هَذَا بَيِّنَا

73– وَفُرِضَ الْحَجُّ بِخُلْفٍ فَاسْمَعَهْ   وَكَانَ فَتْحُ خَيْبَرٍ فِي السَّابِعَةْ

74– وَحَظْرُ لَحْمِ الْحُمُرِ الْأَهْلِيَّةْ   فِيهَا وَمُتْعَةِ النِّسَا الرَّدِيَّةْ

75– ثُمَّ عَلَى أُمِّ حَبِيبَةَ عَقَدْ   وَمَهْرَهَا عَنْهُ النَّجَاشِيُّ نَقَدْ

76– وَسُمَّ فِي شَاةٍ بِهَا هَدِيَّةْ   ثُمَّ اصْطَفَى صَفِيَّةً صَفِيَّةْ

77– ثُمَّ أَتَتْ وَمَنْ بَقِي مُهَاجِرَا   وَعَقْدُ مَيْمُونَةَ كَانَ الْآخِرَا

ARABIC TEXT OF THE 100 VERSE POEM: AL-'URJŪZAH AL-MĪ'IYAH FĪ DHIKR ḤĀL 'ASHRAF AL-BARĪYAH

78- وَقَبْلُ إِسْلامُ أَبِي هُرَيْرَةْ   وَبَعْدُ عُمْرَةُ الْقَضَا الشَّهِيرَةْ

79- وَالرُّسْلَ فِي مُحَرَّمِ الْمُحَرَّمِ   أَرْسَلَهُمْ إِلَى الْمُلُوكِ فَاعْلَمِ

80- وَأُهْدِيَتْ مَارِيَةُ الْقِبْطِيَّةْ   فِيهِ وَفِي الثَّامِنَةِ السَّرِيَّةْ

81- لِمُؤْتَةٍ سَارَتْ وَفِي الصِّيَامِ   قَدْ كَانَ فَتْحُ الْبَلَدِ الْحَرَامِ

82- وَبَعْدَهُ قَدْ أَوْرَدُوا مَا كَانَ فِي   يَوْمِ حُنَيْنٍ ثُمَّ يَوْمِ الطَّائِفِ

83- وَبَعْدُ فِي ذِي الْقَعْدَةِ اعْتِمَارُهْ   مِنَ الْجِعِرَّانَةِ وَاسْتِقْرَارُهْ

84- وَبِنْتُهُ زَيْنَبُ مَاتَتْ ثُمَّا   مَوْلِدُ إِبْرَاهِيمَ فِيهَا حَتْمَا

85- وَوَهَبَتْ نَوْبَتَهَا لِعَائِشَةْ   سَوْدَةُ مَا دَامَتْ زَمَانًا عَائِشَةْ

86- وَعُمِلَ الْمِنْبَرُ غَيْرَ مُخْتَفِي   وَحَجَّ عَتَّابٌ بِأَهْلِ الْمَوْقِفِ

87- ثُمَّ تَبُوكَ قَدْ غَزَا فِي التَّاسِعَةْ   وَهَدَّ مَسْجِدَ الضِّرَارِ رَافِعَهْ

88- وَحَجَّ بِالنَّاسِ أَبُو بَكْرٍ وَثَمْ   تَلَا بَرَاءَةً عَلِيٌّ وَحَتَمْ

89- أَنْ لَا يَحُجَّ مُشْرِكٌ بَعْدُ وَلَا   يَطُوفُ عَارٍ ذَا بِأَمْرٍ فُعِلَا

90- وَجَاءَتِ الْوُفُودُ فِيهَا تَتْرَى   هَذَا وَمِنْ نِسَاهُ آلَى شَهْرَا

91- ثُمَّ النَّجَاشِيَّ نَعَى وَصَلَّى   عَلَيْهِ مِنْ طَيْبَةَ نَالَ الْفَضْلَا

92- وَمَاتَ إِبْرَاهِيمُ فِي الْعَامِ الْأَخِيرْ   وَالْبَجَلِيْ أَسْلَمَ وَاسْمُهُ جَرِيرْ

93- وَحَجَّ حِجَّةَ الْوَدَاعِ قَارِنَا   وَوَقَفَ الْجُمْعَةَ فِيهَا آمِنَا

ARABIC TEXT OF THE 100 VERSE POEM: AL-'URJŪZAH AL-MĪ'IYAH FĪ DHIKR ḤĀL 'ASHRAF AL-BARĪYAH

94- وَأُنْزِلَتْ فِي الْيَوْمِ بُشْرَى لَكُمُ   (الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ)

95- وَمَوْتُ رَيْحَانَةَ بَعْدَ عَوْدِهْ   وَالتِّسْعُ عِشْنَ مُدَّةً مِنْ بَعْدِهْ

96- وَيَوْمَ الاِثْنَيْنِ قَضَى يَقِينَا   إِذْ أَكْمَلَ الثَّلَاثَ وَالسِّتِّينَا

97- وَالدَّفْنُ فِي بَيْتِ ابْنَةِ الصِّدِّيقِ   فِي مَوْضِعِ الْوَفَاةِ عَنْ تَحْقِيقِ

98- وَمُدَّةُ التَّمْرِيضِ خُمْسَا شَهْرِ   وَقِيلَ بَلْ ثُلْثٌ وَخُمْسٌ فَادْرِي

99- وَتَمَّتِ الْأُرْجُوزَةُ الْمِيئِيَّةْ   فِي ذِكْرِ حَالِ أَشْرَفِ الْبَرِيَّةْ

100- صَلَّى عَلَيْهِ اللهُ رَبِّي وَعَلَى   صِحَابِهِ وآلِهِ وَمَنْ تَلاَ

VERSE 1: INTRODUCTION

The author (رَحِمَهُ ٱللَّهُ) said,

01- اَلْحَمْدُ لِلهِ الْقَدِيمِ الْبَارِي ثُمَّ صَلاَتُهُ عَلَى الْمُخْتَارِ

1. All praises belong to Allāh, al-Qadīm al-Bārī,

Afterward, May His Ṣalāh be upon the chosen one.

Explanation

The composer of the poem (رَحِمَهُ ٱللَّهُ) started with praising Allāh (عَزَّ وَجَلَّ) and extolling Him (سُبْحَانَهُ وَتَعَالَىٰ) with what He is deserving of. Afterward, he sent the Ṣalāh upon His Messenger and Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ), the chosen one.

اَلْحَمْدُ لِلهِ

"All praises belong to Allāh" Praise is to extol Allāh (سُبْحَانَهُۥ وَتَعَالَىٰ) with love and veneration. Allāh (عَزَّ وَجَلَّ) is to be praised because of His Most Beautiful Names and Lofty Attributes. He (تَبَارَكَ وَتَعَالَىٰ) is praised because of His blessings which have no enumeration.

The author (رَحِمَهُ ٱللَّهُ) said,

لِلَّهِ

"Belongs to Allāh" The name Allāh is one of His Names (تَبَارَكَ وَتَعَالَىٰ). All of His names refer back to Him. Its meaning is the Sole Possessor of divinity and servitude over all of His creation.

This represents divinity with which all of the Attributes of perfection belong to Allāh (عَزَّ وَجَلَّ). In turn, this constitutes Him being deserving of deification, servitude, humility, and submissiveness from His servants. The name Allāh also represents servitude which is a characteristic of the servant, thereby necessitating the servant's belief in His Lord (سُبْحَانَهُۥ وَتَعَالَىٰ).

الْقَدِيم

"Al-Qadīm (The Eternal)" This signifies *al-'Awwal* (the First) Whom nothing came before Him. The application of this name al-Qadīm to Allāh here only serves as a report, and it is not to be considered one of Allāh's Most Beautiful Names.

The composer of the poem (رَحِمَهُ ٱللَّهُ) clarifies this in his explanation of *'Aqīdah at-Tahāwiyyah* where he says,

> "As for adding the name al-Qadīm amongst the names of Allāh (سُبْحَانَهُ وَتَعَالَىٰ), this is well-known among the majority of the people of theological rhetoric (*Ahl-Kalām*). Yet, many of the Salaf and Khalaf have renounced it; among them is Ibn Ḥazim. If the attribute is about a precedence, then Allāh (عَزَّ وَجَلَّ) has rightfully proceeded all of creation. Therefore, He is worthy of that attribute which is al-Qadīm. However, given that Allāh's Most Beautiful Names are to be used exclusively for praise (with no comparison), and since al-Qadīm is not linguistically exclusive to precedence before all creation, it shouldn't be counted as one of Allāh's (exclusive) Names. Therefore, it is not one of the Most Beautiful Names of Allāh. The legislation uses *al-'Awwal* which is better than al-Qadīm because it informs of what springs from it and what comes after it in contrast to the meaning of al-Qadīm. Allāh (سُبْحَانَهُ وَتَعَالَىٰ) has the Most Beautiful Names, not just good names."

It would have been more appropriate for the author (رَحِمَهُ ٱللَّهُ) to say, al-Qadīr al-Bārī (The All-Powerful, The Creator) because al-Qadīr is one of the Names of Allāh (جَلَّ وَعَلَا) and it is mentioned in numerous places throughout the Qur'ān. It is fitting to be mentioned with the name al-Bārī which indicates the affirmation of power as an attribute belonging to Allāh (عَزَّ وَجَلَّ). He (جَلَّ وَعَلَا) is capable of doing all things. Nothing throughout the heavens or earth can stop Him. If

Allāh (سُبْحَانَهُۥوَتَعَالَىٰ) wants to create something, He decrees it with His knowledge and wisdom. Afterward, He brings it into existence according to what He (سُبْحَانَهُۥوَتَعَالَىٰ) decreed.

So, the word al-Bar means to execute and bring forth what He decreed to exist. It is more suitable to mention al-Qadīm (The Eternal) with al-Bāqī (The Everlasting). Perhaps what occurred here is a misspelling on part of the scribes and Allāh knows best.

الْبَارِي

"Al-Bārī" This is one of the Names of Allāh (جَلَّوَعَلَا) that is affirmed in the Noble Qur'ān. The meaning of this Name is the Creator, Originator, and Fashioner of the universe.

ثُمَّ صَلاَتُهُ

"Afterward, May His Ṣalāh" Allāh's Ṣalāh (سُبْحَانَهُۥوَتَعَالَىٰ).

عَلَى الْمُخْتَارِ

"Upon the chosen one" Upon Muḥammad bin Abdullah, (صَلَّىٰٱللَّهُعَلَيْهِوَعَلَىٰٓآلِهِۦوَسَلَّمَ).

الْمُخْتَارِ

"The chosen one" He (صَلَّىٰٱللَّهُعَلَيْهِوَعَلَىٰٓآلِهِۦوَسَلَّمَ) is the one selected. Allāh (سُبْحَانَهُۥوَتَعَالَىٰ) says,

﴿ ٱللَّهُ يَصْطَفِى مِنَ ٱلْمَلَـٰٓئِكَةِ رُسُلًا وَمِنَ ٱلنَّاسِ ۚ ﴾

"Allāh chooses Messengers from angels and from men." [*Sūrah al-Ḥajj* 22:75]

And Allāh (جَلَّ وَعَلَا) says,

﴿ وَرَبُّكَ يَخْلُقُ مَا يَشَآءُ وَيَخْتَارُ ۗ ﴾

"And your Lord creates whatsoever He wills and chooses." [*Sūrah al-Qasas* 28:68]

Muḥammad (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ) is the best of Allāh's creation, May Allāh raise his rank and grant him peace.

Ṣalāh from Allāh upon his Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) is His praising of him in the company of His high-ranking angels.[3]

---

[3] Abū al-Āliyah (رَحِمَهُ ٱللَّهُ) said, "The Ṣalāh of Allāh is Him praising the Prophet in the company of Angels. As for the Ṣalāh of the Angels it is their supplication." Reported by al-Bukhārī in *Kitāb ul-Tafsir* in the chapter concerning the statement of Allāh (سُبْحَانَهُ وَتَعَالَىٰ),

﴿ إِنَّ ٱللَّهَ وَمَلَـٰٓئِكَتَهُۥ يُصَلُّونَ عَلَى ٱلنَّبِىِّ ۚ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ صَلُّوا۟ عَلَيْهِ وَسَلِّمُوا۟ تَسْلِيمًا ﴿٥٦﴾ ﴾

"Allāh sends His *Ṣalāh* (Graces, Honors, Blessings, Mercy, etc.) on the Prophet (Muḥammad (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ)) and also His angels too (ask Allāh to bless and forgive him). O you who believe! Send

VERSE 2: THE MEANING OF SĪRAH LINGUISTICALLY AND IN TERMINOLOGY

The author (رَحِمَهُ ٱللَّهُ) said,

02- وَبَعْدُ هَاكَ سِيرَةَ الرَّسُولِ   مَنْظُومَةً مُوجَزَةَ الْفُصُولِ

2. As to proceed: Take hold of the *Sīrah* of the Messenger, In the form of a poem summarizing chapters.

* * *

---

your *Ṣalāh* on (ask Allāh to bless) him (Muḥammad (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ)), and (you should) greet (salute) him with the Islāmic way of greeting (salutation i.e. *As-Salāmu 'Alaykum*)." [*Sūrah al-Aḥzāb* 33:56]

Explanation

وَبَعْدُ

"As to proceed" After giving praise and extolling Allāh and sending Ṣalāh upon the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ).

هَاكَ

"Take hold" Meaning to seize or grab.

سِيرَةَ الرَّسُولِ

"Of the *Sīrah* of the Messenger" The word *Sīrah* linguistically means a path, either good or bad. So, the *Sīrah* is a path, yet when it is attached to the Messenger (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ), it now implies the most virtuous *Sīrah* in any respect. There hasn't been and never will be anything similar to it. What is intended by the term Prophetic *Sīrah* is mentioning the reports of the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) from the time of his birth until his death.

الرَّسُولِ

VERSE 2: THE MEANING OF SĪRAH LINGUISTICALLY AND IN TERMINOLOGY

"The Messenger" Muḥammad (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) is the seal of the Prophets and the Leader of the first and last of mankind.

مَنْظُومَةٌ

"A poem" *Manẓūmah* (poem) in the Arabic language comes from the word *an-Naẓam* which means to gather and arrange. It is said, to gather and arrange things together. So, what is intended here is cadential speech that rhymes.

Among the benefits of poetry is that it helps with gaining mastery over the knowledge and memorizing it. For this reason, the people of knowledge took great consideration in poetry dealing with the Islāmic arts, arranging them with beautiful and rhythmic verses. This is that which aids the student of knowledge in memorizing and mastering it.

مُوجَزَةٌ

"Summarizing" Meaning concise. The composer of this poem maintained brevity in this poem without contradiction. Rather, despite its brevity and few verses (only 100), it covers significant events of the *Sīrah*. Whatever wasn't mentioned in the poem is alluded to in what is cited.

الْفُصُولِ

"Chapters" This suggests that the events of the *Sīrah* have been arranged in chronological order, one chapter following another without the wording 'chapter' in between events. However, this poem, with respect to its arrangement, comes in successive chapters in presenting the *Sīrah* of the Noble Prophet (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ).

VERSES 3-5: THE BIRTH OF THE PROPHET

The author (رَحِمَهُ ٱللَّهُ) said,

03- مَوْلِدُهُ فِي عَاشِرِ الْفَضِيلِ رَبِيعِ الأَوَّلِ عَامَ الْفِيلِ

04- لَكِنَّمَا الْمَشْهُورُ ثَانِي عَشْرِهِ فِي يَوْمِ الاِثْنَيْنِ طُلُوعَ فَجْرِهِ

05- وَوَافَقَ الْعِشْرِينَ مِنْ نَيْسَانَا وَقْبَلَه حَيْنُ أَبِيهِ حَانَا

3. His birth was on the eminent 10th of Rabīʿ al-ʾAwwal in the Year of the Elephant.
4. However, what is well-known is the 12th on Monday at the rising of the Sun (Fajr).
5. Which corresponds with Naysān and before him, his father passed away.

Explanation

In these three verses, the author (رَحِمَهُ ٱللَّهُ) mentions the birth of the Messenger (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ). All of the books of *Sīrah* start with it.

مَوْلِدُهُ

"His birth" The Prophet's (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) birth.

فِي عَاشِرِ الْفَضِيلِ رَبِيعِ الْأَوَّلِ

"On the eminent 10th of Rabīʿ al-ʾAwwal" This is referring to the 10th day in the month of Rabīʿ al-ʾAwwal.

عَامَ الْفِيلِ

"The Year of the Elephant" The year is well-known as 'the Year of the Elephant' because of the story in which Abrahah came to Makkah to destroy the Sacred House of Allāh. Allāh (سُبْحَانَهُ وَتَعَالَىٰ) says,

﴿ أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَٰبِ ٱلْفِيلِ (١) أَلَمْ يَجْعَلْ كَيْدَهُمْ
فِى تَضْلِيلٍ (٢) وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ (٣) تَرْمِيهِم بِحِجَارَةٍ مِّن
سِجِّيلٍ (٤) فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍۭ (٥) ﴾

"Have you (O Muḥammad (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ)) not seen how your Lord dealt with the Owners of the Elephant? [The elephant army which came from Yemen under the command of Abrahah Al-Ashram intending to destroy the K'abah at Makkah]. Did He not make their plot go astray? And sent against them birds, in flocks, striking them with stones of *Sijjil*. And made them like an empty field of stalks (of which the corn has been eaten up by cattle)." [*Sūrah al-Fīl* 105:1-5]

This is the year which is known as the Year of the Elephant. From the customs of the Arabs and the people, in general, is to label the years with majors events which occur in them.

لَكِنَّمَا الْمَشْهُورُ ثَانِي عَشْرِهِ

"However, what is well-known is the 12th," He (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ) was born on the 12th day of the month of Rabīʿ al-'Awwal. This alludes to there being a disagreement among the people of knowledge as to which day in the month of Rabīʿ al-'Awwal he (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) was born. The author (رَحِمَهُ ٱللَّهُ) mentions here the 10th and the 12th, but he alludes to the 12th being accepted among the people of knowledge.

Likewise, it is stated, "Verily his birth (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ) is on the 8th of Rabīʿ al-'Awwal. However, others state otherwise."[4]

Shaykh al-Albānī (رَحِمَهُ ٱللَّهُ) mentioned in his book *Ṣaḥīḥ as-Sīrah,*

> "In the month of the Prophet's birth, there are statements in Ibn Kathir's book *'The Beginning and the End,'* all of which are attributed to his birth, yet have no chain of narrators. It is possible to analyze them and weigh them against the science of Ḥadīth terminology. When doing so, we find only one statement mentioning, 'Surely, his birth is on the 8th of Rabīʿ al-'Awwal, and Mālik and others report it with a chain of narrators that is Ṣaḥīḥ on the authority of Muḥammad bin Jubayr bin Mu'tim who is 2nd generation Muslim. Perhaps the Islāmic Historians grade this statement as Ṣaḥīḥ and rely heavily upon it. Yet the major of scholars still state that it is on the 12th and Allāh knows best.'"[5]

This difference of opinion concerning the exact day in which he (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ) was born in Rabīʿ al-'Awwal is among the evidences which the people of knowledge mention when stating that the night of his birth (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ) doesn't result in a legislated ruling or legislated action. Otherwise, had this resulted in a legislated ruling or action/deed, then surely there wouldn't be this difference of opinion mentioned in all of the history books over the exact day of his birth.

---

[4] Look in the book, *The Beginning and the End* by Ibn Kathir (3/374-376).

[5] *Ṣaḥīḥ as-Sīrah* page 13.

Anyone who claims he is absolutely certain about a specific day in the month of Rabīʿ al-ʾAwwal in which the Prophet (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ) was born has no clear-cut proof to that claim.

عَامَ الْفِيلِ

"The Year of the Elephant" There are texts concerning this matter. Among them is one al-Ḥākim mentions in his book *al-Mustadrak,* on the authority of Ibn ʿAbbās (رَضِيَ ٱللَّهُ عَنْهُمَا) in which he said,

وُلِدَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ عَامَ الْفِيلِ

> **"The Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) was born in the Year of the Elephant,"[6]**

Al-Ḥākim said,

> "This Ḥadīth is Ṣaḥīḥ based upon the conditions of al-Bukhārī and Muslim although neither reported it."

Adh-Dhahabī (رَحِمَهُ ٱللَّهُ) said,

---

[6] Shaykh al-Albānī (رَحِمَهُ ٱللَّهُ) authenticated in his book *Sīrah as-Ṣaḥīḥah* page 13. Also, look in his book *as-Ṣaḥīḥah* No. (3152).

"It is Ṣaḥīḥ based upon the conditions of Muslim."[7]

Ibn Isḥāq reported from al-Ḥākim and others, on the authority of Qays bin Makhramah (رَضِيَ ٱللَّهُ عَنْهُ) in which he said,

وُلِدْتُ أَنَا وَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ عَامَ الْفِيلِ ، فَنَحْنُ لِدَتَانِ

"The Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) and I were born in the Year of the Elephant. So, we are the same age."[8]

Thus, the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) was born in the Year of the Elephant. However, there is a dispute on which day after the incident of the Elephant he was born. What is well-known is that it was fifty days after. [9]

فِي يَوْمِ الاِثْنَيْنِ طُلُوعَ فَجْرِه

"On Monday, at the rising of the Sun (Fajr)" His birth was on a Monday. There is a Ṣaḥīḥ Ḥadīth which affirms this in Ṣaḥīḥ Muslim[10]. It is on the authority of Abī Qatādah al-

---

[7] Shaykh al-Albānī (رَحِمَهُ ٱللَّهُ) graded it Ṣaḥiḥ in his book *Ṣaḥīḥ as-Sunnah* page 13. Also, look in his book *as-Ṣaḥīḥah* No. (3152).

[8] In the book, *as-Sīrah an-Nabawiyyah* by Ibn Isḥāq (1/99) and it is found in the *al-Mustadrak* of al-Ḥākim (2/603) in which he stated, 'The Ḥadīth is Ṣaḥiḥ according to the conditions of Imām Muslim although neither him nor al-Bukhārī reported it.' Shaykh al-Albānī (رَحِمَهُ ٱللَّهُ) graded it to be Ḥasan in his book *Ṣaḥīḥ as-Sīrah* page 13 in his book *as-Silsilah as-Ṣaḥīḥah* No. (3152).

[9] Look in the book *The Beginning and the End* by Ibn Kathīr (3/380).

[10] No. (1162).

Ansārī (رَضِيَ ٱللَّهُ عَنْهُ) that the Prophet (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ) was asked about fasting on Mondays. He said,

ذَاكَ يَوْمٌ وُلِدْتُ فِيهِ، وَبُعِثْتُ فِيهِ، أَوْ أُنْزِلَ عَلَيَّ فِيهِ

> **"This is the day on which I was born and the day on which I was sent (with the Message of Islām) and the day on which I received Revelation."**

So, Monday is the day on which he (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ) was born, and it is the day in which he received Revelation, and it is the day on which he migrated from Makkah to al-Madīnah, and it is the day in which he arrived in al-Madīnah, and the same day he passed away (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ). All of this is outlined by the composer of the poem in its proper place throughout this blessed poem.

وَ وَافَقَ الْعِشْرِينَ مِنْ نَيْسَانَا

"Which corresponds with Naysān" This month is also called April which is the fourth month in the solar months of the year. As-Suhaylee stated in the book *ar-Rawdh al-Anuf*,

> "The scholars of mathematics state that his birth coincides with solar calendar 'Naysān' which is twenty days into this month."[11]

---

[11] In the book *ar-Rawdh al-Anuf* which is an explanation of Ibn Hishām's book *as-Sīrah an-Nabawiyyah* (2/159).

Based upon this, the composer of the poem (رَحِمَهُ ٱللَّهُ) says here, **"Which corresponds with Naysān."**

The author (رَحِمَهُ ٱللَّهُ) continues,

وَ قَبْلَهُ حَيْنُ أَبِيهِ حَانَا

"And before him, his father passed away" The pronoun in the statement **'and before him'** refers to the Prophet (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ), meaning before he was born (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ),

"His father passed away" His father's appointed term approached and he passed away while the Prophet (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ) was in his mother's womb according to what is correct.

The people of knowledge differ whether his father's passing occurred while he (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ) was in his womb or after his birth. What is correct is that his father passing was while he was still in his mother's womb. This is what Ibn Isḥāq was absolutely certain of in his book *as-Sīrah;* although others don't mention it.

VERSES 6-7: HIS SUCKLING

The author (رَحِمَهُ ٱللَّهُ) said,

06- وَبَعْدَ عَامَيْنِ غَدَا فَطِيمَا   جَاءَتْ بِهِ مُرْضِعُهُ سَلِيمَا

07- حَلِيمَةُ لِأُمِّهِ وَعَادَتْ   بِهِ لِأَهْلِهَا كَمَا أَرَادَتْ

6. And he was weaned after two years; his wet nurse, Halīmah, brought him healthy.
7. to his mother, and she (Halīmah) returned to her family with him as she wanted.

Explanation

وَبَعْدَ عَامَيْنِ

"After two years" Upon completing two years from his birth (صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ).

غَدَا

"He was" He became.

فَطِيمَا

"Weaned" The boy's weaning is a part of the suckling process. He (عَلَيۡهِٱلصَّلَاةُوَٱلسَّلَامُ) was suckled for two full years. Allāh (سُبۡحَانَهُۥوَتَعَالَىٰ) says,

﴿ ۞ وَٱلۡوَٰلِدَٰتُ يُرۡضِعۡنَ أَوۡلَٰدَهُنَّ حَوۡلَيۡنِ كَامِلَيۡنِۖ لِمَنۡ أَرَادَ أَن يُتِمَّ ٱلرَّضَاعَةَۚ ﴾

> **"The mothers shall give suck to their children for two whole years, (that is) for those (parents) who desire to complete the term of suckling."** [*Sūrah al-Baqarah* 2:233]

جَاءَتْ بِهِ مُرْضِعُهُ سَلِيمَا

"His wet nurse brought him healthy" His wet nurse brought him to his mother in Makkah, healthy and free of any disease. Nor was he suffering from any malady. He was in excellent health and sound growth.

حَلِيمَةُ

"Halīmah" was the daughter of Abī Dhu'ayb as-Sadiyyah and she was the wet nurse of the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ). There is a difference of opinion concerning her and her husband's Islām.

لِأُمِّهِ

"To his mother" In Makkah.

وَ عَادَتْ بِهِ لِأَهْلِهَا

"And she (Halīmah) returned to her family with him" This was because she was very much delighted with him (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) and saw amazing blessings and good in his presence, of which she wasn't accustomed to from any other child that she suckled before.

So, when she arrived with him to visit his mother, she wanted to persuade her to keep him longer. Some reports mentioned that she pointed out the good weather there and that she feared of the epidemics in Makkah.

Hence, she convinced his mother to let her return with him, and his mother did so out of compassion for her son.

كَمَا أَرَادَتْ

"As she wanted" This matter is something she wanted to do immediately upon arriving with him to visit his mother.

VERSE 8: THE INCIDENT WHEN HIS CHEST SPLIT OPEN

The author (رَحِمَهُ ٱللَّهُ) said,

08- فَبَعْدَ شَهْرَيْنِ انْشِقَاقُ بَطْنِهْ وَقِيلَ بَعْدَ أَرْبَعٍ مِنْ سِنَّهْ

8. After two months, his stomach was split open.
Some say after he was four years old.

* * *

Explanation

The author (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) mentions here the incident of the Prophet's chest being split open for the first time. That it occurred two months after Halīmah returned with him from visiting his mother. Others state that verily it occurred after turning four years old.

Ibn Isḥāq reported from a group of the Companions of the Messenger of Allāh (صَلَّىٰ ٱللَّهُ عَلَيْهِ وَسَلَّمَ) that they said to him, 'O Messenger of Allāh! Tell us about yourself. He said,

نَعَمْ ، أَنَا دَعْوَةُ أَبِي إِبْرَاهِيمَ ، وَبُشْرَى أَخِي عِيسَى ، وَرَأَتْ أُمِّي حِينَ حَمَلَتْ بِي أَنَّهُ خَرَجَ مِنْهَا نُورٌ أَضَاءَ لَهُ قُصُورُ الشَّامِ ، وَاسْتُرْضِعْتُ فِي بَنِي سَعْدِ ابْنِ بَكْرٍ ، فَبَيْنَا أَنَا مَعَ أَخٍ لِي خَلْفَ بُيُوتِنَا نَرْعَى بَهْمًا لَنَا ؛ إِذْ أَتَانِي رَجُلَانِ عَلَيْهِمَا ثِيَابٌ بِيضٌ بِطَسْتٍ مِنْ ذَهَبٍ مَمْلُوءٍ ثَلْجًا ، فَأَخَذَانِي فَشَقَّا بَطْنِي ، وَاسْتَخْرَجَا قَلْبِي ، فَشَقَّاهُ فَاسْتَخْرَجَا مِنْهُ عَلَقَةً سَوْدَاءَ فَطَرَحَاهَا ، ثُمَّ غَسَلَا قَلْبِي وَبَطْنِي بِذَلِكَ الثَّلْجِ حَتَّى أَنْقَيَاهُ ، ثُمَّ أَحَدُهُمَا لِصَاحِبِهِ : زِنْهُ بِعَشَرَةٍ مِنْ أُمَّتِهِ فَوَزَنَنِي بِهِمْ فَوَزَنْتُهُمْ ، ثُمَّ قَالَ : زِنْهُ بِمِائَةٍ مِنْ أُمَّتِهِ ، فَوَزَنَنِي بِهِمْ فَوَزَنْتُهُمْ ، ثُمَّ قَالَ : زِنْهُ بِأَلْفٍ مِنْ أُمَّتِي فَوَزَنَنِي بِهِمْ فَوَزَنْتُهُمْ ، فَقَالَ : دَعْهُ عَنْكَ ، فَوَاللهِ لَوْ وَزَنْتَهُ بِأُمَّتِهِ لَوَزَنَهَا .

"Yes, I am the supplication of my father, Ibrāhīm and the glad tidings of my brother ʿĪsā. My mother saw a light illuminating the castles of Shām when she was pregnant with me. I was suckled in the house of Banū Sʿad Ibn Bakr. One time, my brother and my brother was behind our house tending to our sheep when two men wearing white clothes came to us with a gold basin filled with ice. So, they grabbed me and cut open my stomach and took out my heart. They cut open my heart took out a black blood-clot and threw

it away. They then washed my heart and stomach with the ice until it was clean.

Then one of them said to the other, 'balance him with ten people from his 'Ummah. So, he made me equivalent to them. Then he said, balance him with one hundred people from his 'Ummah and the other one made me equivalent to them. Then he said, 'balance him with one thousand people from his 'Ummah. So, he made me equivalent to them. Then he said, 'leave him, for by Allāh if you balanced him to His 'Ummah then he will be equivalent to it."

Ibn Kathīr (رَحِمَهُ ٱللَّهُ) said about this narration that it has a strong chain of narrators.[12]

What gives evidence to that is what is mentioned in Ṣaḥīḥ Muslim[13]:

عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَتَاهُ جِبْرِيلُ صلى الله عليه وسلم وَهُوَ يَلْعَبُ مَعَ الْغِلْمَانِ فَأَخَذَهُ فَصَرَعَهُ فَشَقَّ عَنْ قَلْبِهِ فَاسْتَخْرَجَ الْقَلْبَ فَاسْتَخْرَجَ مِنْهُ عَلَقَةً فَقَالَ هَذَا حَظُّ الشَّيْطَانِ مِنْكَ . ثُمَّ غَسَلَهُ فِي طَسْتٍ مِنْ ذَهَبٍ بِمَاءِ زَمْزَمَ ثُمَّ لأَمَهُ ثُمَّ أَعَادَهُ فِي مَكَانِهِ وَجَاءَ الْغِلْمَانُ يَسْعَوْنَ إِلَى أُمِّهِ - يَعْنِي ظِئْرَهُ - فَقَالُوا إِنَّ مُحَمَّدًا قَدْ

---

[12] In the book, *The Beginning and the End* (3/413) and Shaykh al-Albānī (رَحِمَهُ ٱللَّهُ) graded it to be Ṣaḥīḥ in the book *Ṣaḥīḥ as-Sīrah* (page 17); also look in his book *as-Ṣaḥīḥah* (1546, 1545).

[13] Ṣaḥīḥ Muslim No. 162

قُتِلَ . فَاسْتَقْبَلُوهُ وَهُوَ مُنْتَقَعُ اللَّوْنِ . قَالَ أَنَسٌ وَقَدْ كُنْتُ أَرَى أَثَرَ ذَلِكَ الْمِخْيَطِ فِي صَدْرِهِ .

"Anas bin Mālik reported that Jibrīl came to the Messenger of Allāh (ﷺ) while he was playing with his playmates. He took hold of him and lay him prostrate on the ground and tore open his breast and took out the heart from it and then extracted a blood-clot out of it and said:

That was the part of Shayṭān in you. And then he washed it with the water of Zamzam in a golden basin and then it was joined together and restored to its place. The boys came running to his mother (i.e. his nurse) and said: Verily Muḥammad has been murdered. They all rushed toward him (and found him all right) His color was changed, Anas said: I myself saw the marks of a needle on his breast."

His noble chest was cut open more than once. Al-Ḥāfiẓ Ibn Ḥajr mentioned in his book *Fath al-Bārī*[14]that his chest was cut open three times:

1. The first time happened in his early childhood. Ibn Ḥajr said, "He was brought up in a perfect circumstance which protected him from the Shayṭān" as mentioned in the hadith: "This was the part of Shayṭān in you."

---

[14] Fath ul-Bāri (7/205)

2. The next time occurred upon becoming a Prophet to increase his nobility in order to receive what would be revealed to him with a strong and most clean heart.
3. The third time occurred upon making the ascension to the heaven in order to prepare him for his private meeting with Allāh.

The book *Subul al-Hudā wal-Rashād* authored by as-Ṣāliḥī[15] mentions,

> "The incident of his noble chest (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ) being split open occurred four times. The second time that it happened was when he (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ) was ten years old."

The Prophet (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ) was the most delightful person. Ibn al-Qayyim (رَحِمَهُٱللَّهُ) said in his book *Zād-Ma'ād*[16] ,

> **"His guidance (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ) invited to beneficence, truthfulness, and goodness. Based upon that, he (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ) was the most delightful, wholesome, and pleasant person. Indeed, truthfulness and doing acts of goodness had an amazing effect on easing the chest, attachment to what Allāh gave him in opening his heart for Prophethood, Messengership, special characteristics, and abstracting the blood clot from him."**

---

[15] (2/82)
[16] (2/23)

Afterward, Ibn al-Qayyim set aside a complete chapter with tremendous and huge benefit on mentioning the causes for his delightfulness and his perfection (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) in character.

VERSE 9: THE PASSING OF HIS MOTHER

The author (رَحِمَهُ اللَّهُ) said,

09- وَبَعْدَ سِتٍّ مَعَ شَهْرٍ جَاءِ وَفَاةُ أُمِّهِ عَلَى الأَبْوَاءِ

9. And after six years and one month, his mother passed away in *al-Abwāʾ*.

Explanation

وَ بَعْدَ سِتٍّ

"And after six years" meaning six years after his birth (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).

مَعَ شَهْرٍ جَائِي

"And one month" in addition to the six years.

His mother took him with her to visit his maternal uncles from Bani an-Najjār in al-Madīnah. On the return from al-Madīnah, while heading to Makkah, his mother passed away in al-Abwā'.

Ibn Isḥāq[17] after mentioning his return (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) to his mother following being nursed by Halīmah,

> "The Messenger of Allāh (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) was with his mother, Āminah Bint Wahb, and his grandfather, 'Abdul Muttalib bin Hishām, under Allāh's guard and protection in which Allāh cultivated him in an excellent manner due to what Allāh wanted. So, when the Messenger of Allāh (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) reached the age of six, his mother Āminah Bint Wahb passed away."

Ibn Isḥāq said,

> 'Abdullāh bin Abī Bakr bin Muḥammad bin 'Amr bin Hazm narrated to me that the mother of the Messenger of Allāh (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ), Āminah, passed away when he was six years old in al-Abwā' which is located in between Makkah and al-Madīnah. She reached his maternal uncles from Bani Adi an-Najjār to visit them. She passed away on her return to Makkah with her son.

Imām 'Aḥmad related on the authority of Buraydah bin al-Husayb (رَضِيَ ٱللَّٰهُ عَنْهُ) who said,

---

[17] As-Sīrah an-Nabawiyyah of Ibn Hishām (1/182-183)

خَرَجْتُ مَعَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ ، حَتَّى إِذَا كُنَّا بِـ((وَدَّان)) ، قَالَ : مَكَانَكُمْ حَتَّى آتِيَكُمْ ، فَانْطَلَقَ ، ثُمَّ جَاءَنَا وَ هُوَ ثَقِيلٌ ، فَقَالَ : إِنِّي أَتَيْتُ قَبْرَ أُمِّ مُحَمَّدٍ ، فَسَأَلْتُ رَبِّي الشَّفَاعَةَ فَمَنَعَنِيهَا ، وَ إِنِّي كُنْتُ نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ فَزُورُوهَا .

"I went out with the Prophet (ﷺ) until we came upon a place in Waddān. He said, 'Stay where you are until I come back to you.' The Prophet left, and after some time he returned to us. He said, 'Indeed, I went to the grave of Umm Muḥammad, and I asked My Lord for intercession on her behalf. So, He prohibited me from doing it; and I used to forbid you to visit graves, but (now) visit them.'"[18]

Imām Muslim related from the Ḥadīth of Abū Hurayrah (رضي الله عنه) that he said,

زَارَ النَّبِيُّ صلى الله عليه وسلم قَبْرَ أُمِّهِ فَبَكَى وَأَبْكَى مَنْ حَوْلَهُ فَقَالَ: اسْتَأْذَنْتُ رَبِّي فِي أَنْ أَسْتَغْفِرَ لَهَا فَلَمْ يُؤْذَنْ لِي وَاسْتَأْذَنْتُهُ فِي أَنْ أَزُورَ قَبْرَهَا فَأُذِنَ لِي فَزُورُوا الْقُبُورَ فَإِنَّهَا تُذَكِّرُ الْمَوْتَ

"The Prophet (ﷺ) visited the grave of his mother and he wept, and moved others around him to tears, and said: I sought permission from my Lord to beg forgiveness for her, but it was not granted to me,

---

[18] Imām 'Aḥmad's book *al-Musnad* No. (23017).

and I sought permission to visit her grave, and it was granted to me. So visit the graves, for that makes you mindful of death."[19]

---

[19] Ṣaḥīḥ Muslim No. (976).

VERSE 10: THE PASSING OF HIS GRANDFATHER ABDUL-MUTTALIB

The author (رَحِمَهُ ٱللَّهُ) said,

10- وَجَـدُّه لِلْأَبِ عَبْـدُ الْمُطَّلِـبْ   بَعْدَ ثَمَانٍ مَاتَ مِنْ غَيْرِ كَذِبْ

10. His grandfather, by way of his father, 'Abdul-Muttalib, after eight years truly died.

Explanation

وَ جَدُّهُ لِلْأَبِ عَبْدُ الْـمُطَّلِب

"His grandfather, by way of his father" is the one who assumed responsibility for him after his mother passed away. He took guardianship of him and showed more preference for him over his own children. His grandfather had him sit in his gatherings. He held a great position with his grandfather.

بَعْدَ ثَمَانٍ مَاتَ

"After eight years, he died" His death (i.e., his grandfather) was eight years after his birth (صَلَّىٰ ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) and two years after his mother's passing.

مِنْ غَيْرِ كَذِبْ

"Truly" that this matter has been acknowledged, well-known, and affirmed in the books of Sīrah.

Ibn Isḥāq said,

> "So, when the Messenger of Allāh (صَلَّىٰ ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) reached eight years old, his grandfather 'Abdul-Muttalib bin Hāshim died."[20]

---

[20] *As-Sīrah an-Nabawiyyah* by Ibn Hishām (1/183).

VERSES 11-12: HIS UNCLE ABŪ TALIB'S CUSTODIANSHIP OF HIM

The author (رَحِمَهُ ٱللَّهُ) said,

11- ثُمَّ أَبُو طَالِبٍ الْعَمُّ كَفَلْ خِدْمَتَهُ ثُمَّ إِلَى الشَّامِ رَحَلْ

12- وَذَاكَ بَعْدَ عَامِهِ الثَّانِي عَشَرْ وَكَانَ مِنْ أَمْرِ (بَحِيرَا) مَا اشْتَهَرْ

11. Afterward, his uncle Abū Tālib provided care for him. Then he traveled to Shām (Syria).
12. This happened after twelve years, and this matter became famous due to the order of a knowledgeable (person).

* * *

Explanation

ثُمَّ أَبُو طَالِبٍ الْعَمُّ كَفَلَ خِدْمَتَهُ

"Afterward, His uncle Abū Tālib provided care for him" This statement means that when death approached his grandfather Abdul-Muttallib, he entrusted the Prophet's (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) custodianship to his uncle, Abū Tālib, who was the full brother (i.e., same father & mother) as his father, Abdullah. His uncle was well-known for his great attention to and care for the Prophet (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ). So, he assumed the custodianship of the Prophet (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ). Whoever reads the books on Sīrah and Islāmic history will discover amazing events concerning the matter of this man aiding and supporting the Noble Prophet (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ) despite him remaining upon his religion even until his death.

Ibn Isḥāq said,

> "The Messenger of Allāh (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) was under the care of Abū Tālib after the passing of his grandfather Abdul-Muttallib as he entrusted him to do so. Mainly, due to Abū Tālib and the Prophet's father being full brothers in which their mother was Fatimah Bint Amr. Abū Tālib took over the responsibility of the Messenger of Allāh."[21]

ثُمَّ إِلَى الشَّامِ رَحَلْ

---

[21] Look in the book *The Beginning and the End* by Ibn Kathīr (3/432) and *As-Sīrah an-Nabawiyyah* by Ibn Hishām (1/195).

VERSES 11-12: HIS UNCLE ABŪ TALIB'S CUSTODIANSHIP OF HIM

"Then he traveled to Shām (Syria)" This statement here mentions the first journey of the Prophet (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) to Shām with his uncle, Abū Tālib in the early years of his life. This journey illustrates his uncle's great concern and care for him.

وَ ذَاكَ بَعْدَ عَامِ اثْنَي عَشَرْ

"This happened after twelve years," Meaning twelve years after his birth (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ).

وَ كَانَ مِنْ أَمْرِ بَــحِيرَا

"Due to the order of a knowledgeable (person)" Meaning a monk.

مَا اشْتَهَرْ

"This matter became famous" Due to amazing events and brilliant signs.

Ibn Kathīr (رَحِمَهُ ٱللَّهُ) said about this event,

> "His uncle took him on a journey to Shām on business—when he (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) was 12 years old—and this illustrates his kindness towards him. Due to him not having anyone who could care for him if he left him

> Makkah. His uncle and those who traveled with him to Shām noticed signs in the Prophet (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) that increased his uncle taking care of him and having a stronger concern for him. As for what at-Tirmidhi relates in his *Jāmi* with a chain of narrators, all of which are trustworthy: from the clouds providing shade for him (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ), the trees leaning towards him giving him shade, and the knowledgeable monk giving his uncle glad tidings (that his nephew will become a Prophet) and ordered his uncle to return to Makkah so that the Jews would not see him and aspire evil towards him."[22]

This event was reported in length in *Jāmi at-Tirmidhi* from the Ḥadīth of Abū Mūsā al-Ash'arī and was declared Ḥasan. Ibn Ḥajr said that its chain of narrators is strong. Al-Ḥākim, Al-Bayhaqī, and others declared it to be Ṣaḥīḥ.

---

[22] In the book, *al-Fusūl* by Ibn Kathīr pg. (57).

VERSES 13-15: HIS LEAVING FOR SHĀM ON BUSINESS WITH KHADĪJAH'S WEALTH

The author (رَحِمَهُ ٱللَّهُ) said,

13– وَسَارَ نَحْوَ الشَّامِ أَشْرَفُ الْوَرَى   فِي عَامِ خَمْسَةٍ وَعِشْرِينَ اذْكُرَا

14– لِأُمِّنَا خَدِيجَةٍ مُتَّجِرَا   وَعَادَ فِيهِ رَابِحًا مُسْتَبْشِرَا

15– فَكَانَ فِيهِ عَقْدُهُ عَلَيْهَا   وَبَعْدَهُ إِفْضَاؤُهُ إِلَيْهَا

13. And remember when the best of mankind set out towards Shām, upon turning twenty-five years old.
14. For our mother, Khadījah, as a businessman. He returned profitable and rejoiced.
15. In that year, he married her and consummated his marriage with her.

Explanation

The author mentions in these three verses the Prophet's (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) second journey to Shām (Syria). The purpose of the journey was business on behalf of Khadījah (رَضِيَ ٱللَّهُ عَنْهَا). She heard reports of his virtuous demeanor, trustworthiness, honesty, and loyalty. So, she wanted to do business with her wealth whereas he (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) would have her wealth and do business with it. He then left for Shām. The author (رَحِمَهُ ٱللَّهُ) said,

وَ سَارَ نَـحْوَ الشَّامِ

"Set out towards Shām" In order to do business with Khadījah's (رَضِيَ ٱللَّهُ عَنْهَا) wealth.

أَشْرَفُ الْوَرَى

"The best of mankind" Meaning he is the most virtuous and excellent of them, the head and leader of mankind (صَلَّى ٱللَّهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ).

فِي عَامِ خَمْسَةٍ وَ عِشْرِينَ اذْكُرَا

VERSES 13-15: HIS LEAVING FOR SHĀM ON BUSINESS WITH KHADĪJAH'S WEALTH

"Upon turning twenty-five years old" Meaning when he (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) reached the age of twenty-five, he left for his second journey to Shām to do business with Khadijah's wealth (رَضِيَ ٱللَّهُ عَنْهَا).

Al-Ḥāfiẓ Ibn Kathīr (رَحِمَهُ ٱللَّهُ) said,

> "He then left for Shām a second time with the wealth of Khadījah Bint Khuwaylid (رَضِيَ ٱللَّهُ عَنْهَا) as a loan in the company of her servant Maysarah. He, Maysarah, saw astonishing things from him. So, upon returning, he informed her of what he saw. Upon hearing that, she requested to wed him due to what she hoped of good that Allāh would bring about through their marriage. Afterward, the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) married her when he was twenty-five, and she (رَضِيَ ٱللَّهُ عَنْهَا) was forty."[23]

لِأُمِّنَا خَدِيجَةِ

"For our mother, Khadījah" This statement 'our mother' is with respect to her becoming a wife of the Prophet (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ). Allāh (سُبْحَانَهُ وَتَعَالَىٰ) says,

﴿ وَأَزْوَٰجُهُۥٓ أُمَّهَـٰتُهُمْ ﴾

---

[23] In the book, *al-Fusūl fī Sīrah ar-Rasūl* (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) pg. (58).

"And his wives are their (believers') mothers (as regards respect and marriage)." [*Sūrah al-Aḥzāb* 33:6]

مُـتَّجِرًا

"As a businessman" Meaning he (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) would do business with her wealth as a loan. It is also called a 'silent partnership,' whereas one person has the wealth and the other does the business.

وَ عَادَ فِيهِ

"He returned" The Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) returned from the business trip with Khadījah's (رَضِيَ ٱللَّهُ عَنْهَا) wealth.

رَابِـحًا

"Profitable" Because the business on that journey yielded returns. So, he (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) returned,

مُسْتَبْشِرًا

"Rejoiced" Meaning he was happy and joyful over what Allāh (سُبْحَانَهُ وَتَعَالَىٰ) facilitated during this journey of good and earnings.

فَكَانَ فِيهِ

VERSES 13-15: HIS LEAVING FOR SHĀM ON BUSINESS WITH KHADĪJAH'S WEALTH

"In that year" Meaning the twenty-fifth year of his life (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ).

عَقْدُهُ عَلَيْهَا وَ بَعْدَهُ إِفْضَاؤُهُ إِلَيْهَا

"He married her and consummated his marriage with her." He (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) married the Mother of the Believers, Khadījah (رَضِيَ اللَّهُ عَنْهَا), and consummated the marriage.

She (رَضِيَ اللَّهُ عَنْهَا) was the first woman that he married. He didn't marry another while he was married to her. She had many virtues and characteristics. Among which is mentioned in Ṣaḥīḥ al-Bukhārī and Muslim, on the authority of 'Ā'ishah (رَضِيَ اللَّهُ عَنْهَا) in which she said,

> مَا غِرْتُ عَلَى أَحَدٍ مِنْ نِسَاءِ النَّبِيِّ صلى الله عليه وسلم مَا غِرْتُ عَلَى خَدِيجَةَ، وَمَا رَأَيْتُهَا، وَلَكِنْ كَانَ النَّبِيُّ صلى الله عليه وسلم يُكْثِرُ ذِكْرَهَا، وَرُبَّمَا ذَبَحَ الشَّاةَ، ثُمَّ يُقَطِّعُهَا أَعْضَاءً، ثُمَّ يَبْعَثُهَا فِي صَدَائِقِ خَدِيجَةَ، فَرُبَّمَا قُلْتُ لَهُ كَأَنَّهُ لَمْ يَكُنْ فِي الدُّنْيَا امْرَأَةٌ إِلاَّ خَدِيجَةُ. فَيَقُولُ إِنَّهَا كَانَتْ وَكَانَتْ، وَكَانَ لِي مِنْهَا وَلَدٌ

> **"I did not feel jealous of any of the wives of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) as much as I did of Khadījah, though I did not see her, but the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) used to mention her very often, and whenever he slaughtered a sheep, he would cut its parts and send them to the women friends of**

Khadījah. When on occasion I said to him, 'You treat Khadījah in such a way as if there is no woman on earth except Khadījah,' he would say, 'Khadījah was such-and-such, and from her I had children.'"[24]

---

[24] Related by al-Bukhārī No. (3818) and Muslim No. (2435).

VERSES 16-18: HIS CHILDREN

The author (رَحِمَهُ ٱللَّهُ) said,

16– وَوُلْـدُهُ مِـنْـهَـا خَـلاَ إِبْـرَاهِـيـمْ   فَالْأَوَّلُ الْقَاسِـمُ حَازَ التَّكْرِيـــمْ

16. All of his children were from her except Ibrāhīm. The first child was al-Qasīm who held a status of honor.

Explanation

"His children" The word *wuldu* (children) is the plural of *walad* (a child) and can be applied to male children as well as female children. Allāh says,

﴿ يُوصِيكُمُ ٱللَّهُ فِىٓ أَوْلَـٰدِكُمْ ۖ لِلذَّكَرِ مِثْلُ حَظِّ ٱلْأُنثَيَيْنِ ۚ ﴾

> **"Allāh commands you as regard your children's (inheritance); to the male, a portion equal to that of two females."** [*Sūrah an-Nisā'* 4:11]

مِنْهَا

"Were from her" Meaning from Khadījah (رَضِيَ ٱللَّهُ عَنْهَا).

خَلَا إِبْرَاهِيمَ

"Except Ibrāhīm" His mother was Māriyah al-Qibtiyyah (رَضِيَ ٱللَّهُ عَنْهَا).

فَالْأَوَّل الْقَاسِمُ

"The first child was al-Qāsim" The first of all of his children and why he (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ) was given the kunya Abū al-Qāsim.

حَازَ التَّكْرِيم

"Who held a status of honor" He obtained a position of honor.

The author (رَحِمَهُ ٱللَّهُ) then continued,

17– وَزَيْنَبُ رُقَيَّةٌ وَفَاطِمَةْ وَأُمُّ كُلْثُومٍ لَهُنَّ خَاتِمَةْ

17. And then Zaynab, Ruqayyah, Fātimah, and Umm Kulthūm were the last of them.

Explanation

These are the four daughters of the Prophet (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ). All of which accepted Islām and made migration with the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ).

Ibn Sa'd related in the book *at-Tabaqāt*[25] with a chain of narrators going back to Ibn 'Abbās (رَضِيَ ٱللَّهُ عَنْهُمَا) who said,

> "The first of who was born from the Messenger of Allāh's (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) children in Makkah before receiving Prophethood was al-Qāsim. He was named after him (Abū al-Qāsim). Afterward, he had Zaynab, then Ruqayyah, Fātimah, and Umm Kulthūm. In al-Islām he had 'Abdullāh who was named at-Ṭayyib at-Ṭāhir. Khadījah Bint Khuwaylid was the mother of all of them."

وَ أُمُّ كُلْثُومٍ لَهُنَّ خَاتِمَه

"And Umm Kulthūm was the last of them" She was the youngest daughter of the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ), although there is differing amongst the people of knowledge concerning this matter.

---

[25] (1/133).

Ibn ʿAbdul-Barr (رَحِمَهُ ٱللَّهُ) mentioned in his book *al-Istīʿāb*[26] ,

> "The area of differing concerning the youngest daughter of the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) is abundant. However, the differing as it pertains to the oldest is odd. Although the correct position concerning the oldest daughter is that it is Zaynab."

Ibn Ḥajr (رَحِمَهُ ٱللَّهُ) mentioned in his explanation of Ṣaḥīḥ al-Bukhārī, *Fath ul-Bārī,*

> "What is agreed upon concerning his children is that they are: al-Qāsim whom the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) was named after. He passed away when he was young before the Prophethood or shortly thereafter. He had four daughters of which are: Zaynab, Ruqayyah, Umm Kulthūm, and then Fātimah. Although some narratives mention, Umm Kulthūm was younger than Fātimah."[27]

The author (رَحِمَهُ ٱللَّهُ) then continued,

18– وَالطَّاهِرُ الطَّيِّبُ عَبْدُ اللهِ وَقِيلَ كُلُّ اسْمٍ لِفَرْدٍ زَاهِي

---

[26] (4/487) in the footnotes.

[27] Fath al-Bārī (7/162).

18. And at-Ṭāhir at-Ṭayyib is ʿAbdullāh, although some say each name represents individually a splendid (person).

* * *

Explanation

The names at-Ṭāhir and at-Ṭayyib are two nicknames of ʿAbdullāh and are not the names of two other sons of the Prophet (عَلَيۡهِ ٱلصَّلَاةُ وَٱلسَّلَامُ).

وَ قِيلَ : كُلُّ اسْمٍ لِفَرْدِ

"Although some say each name represents individually" This is another statement which the author mentions in order to declare it *Daʿīf*[28] (weak), which is that these three names are for three individuals. So, based upon this statement his sons would be four.

زَاهِي

---

[28] As Ibn Ḥajr said in his book *Fath ul-Bārī* (7/162):

> "ʿAbdullāh was born after prophethood. He was also called at-Ṭāhir and at-Ṭayyib. While others hold the weak position that those two names are of his brothers who passed away when they were young."

"A splendid (person)" Meaning beautiful and radiant.

VERSE 19: ALL HIS CHILDREN PASSED AWAY DURING HIS LIFETIME EXCEPT FOR FĀTIMAH

The author (رَحِمَهُ ٱللَّهُ) said,

19- وَالْكُلُّ فِي حَيَاتِهِ ذَاقُوا الْحِمَامْ وَبَعْدَهُ فَاطِمَةٌ بِنِصْفِ عَامْ

19. All of them tasted *ḥimām* during his life. Although Fātimah passed away a half a year after him.

Explanation

وَالْكُلُّ

"All of them" Meaning all of his children.

فِي حَيَاتِهِ

"During his life" meaning, the Prophet's (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) life.

ذاقُوا الْـحِمَامْ

"Tasted *ḥimām*" Meaning death. Some of them tasted death early, before his Prophethood, while some passed away after, more specifically, after the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) made the migration to Madīnah. With the exception of Fātimah who passed after him. This is why the author then mentioned,

وَ بَعْدَهُ فَاطِمَةٌ بِنِصْفِ عَامْ

"Although Fātimah passed away a half a year after him" Meaning six months after the death of the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ).

The Ḥadīth mentioned in Ṣaḥiḥ al-Bukhārī and Muslim mentions on the authority of 'Ā'ishah (رَضِيَ ٱللَّهُ عَنْهَا),

أَنَّ فَاطِمَةَ رَضِيَ اللهُ عَنْهَا عَاشَتْ بَعْدَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ سِتَّةَ أَشْهُرٍ

VERSE 19: ALL HIS CHILDREN PASSED AWAY DURING HIS LIFETIME EXCEPT FOR FĀTIMAH

"That Fātimah (رضي الله عنها) lived up to six months after the Messenger of Allāh (صلى الله عليه وسلم)."[29]

There is another Ḥadīth mentioned in Ṣaḥīḥ al-Bukhārī and Muslim on the authority 'Ā'ishah (رضي الله عنها) in which she said,

أَقْبَلَتْ فَاطِمَةُ تَمْشِي، كَأَنَّ مِشْيَتَهَا مَشْىُ النَّبِيِّ صلى الله عليه وسلم فَقَالَ النَّبِيُّ صلى الله عليه وسلم " مَرْحَبًا بِابْنَتِي ." ثُمَّ أَجْلَسَهَا عَنْ يَمِينِهِ أَوْ عَنْ شِمَالِهِ، ثُمَّ أَسَرَّ إِلَيْهَا حَدِيثًا، فَبَكَتْ فَقُلْتُ لَهَا لِمَ تَبْكِينَ ثُمَّ أَسَرَّ إِلَيْهَا حَدِيثًا فَضَحِكَتْ فَقُلْتُ مَا رَأَيْتُ كَالْيَوْمِ فَرَحًا أَقْرَبَ مِنْ حُزْنٍ، فَسَأَلْتُهَا عَمَّا قَالَ. فَقَالَتْ مَا كُنْتُ لأُفْشِيَ سِرَّ رَسُولِ اللَّهِ صلى الله عليه وسلم حَتَّى قُبِضَ النَّبِيُّ صلى الله عليه وسلم فَسَأَلْتُهَا فَقَالَتْ أَسَرَّ إِلَىَّ " إِنَّ جِبْرِيلَ كَانَ يُعَارِضُنِي الْقُرْآنَ كُلَّ سَنَةٍ مَرَّةً، وَإِنَّهُ عَارَضَنِي الْعَامَ مَرَّتَيْنِ، وَلاَ أُرَاهُ إِلاَّ حَضَرَ أَجَلِي، وَإِنَّكِ أَوَّلُ أَهْلِ بَيْتِي لَحَاقًا بِي ". فَبَكَيْتُ فَقَالَ " أَمَا تَرْضَيْنَ أَنْ تَكُونِي سَيِّدَةَ نِسَاءِ أَهْلِ الْجَنَّةِ ـ أَوْ نِسَاءِ الْمُؤْمِنِينَ ." فَضَحِكْتُ لِذَلِكَ

"Once Fātimah came walking, and her gait resembled the gait of the Prophet (صلى الله عليه وسلم) The Prophet (صلى الله عليه وسلم) said, 'Welcome, O my daughter!' Then he made her sit on his right or on his left side, and then

---

[29] Related by al-Bukhārī No. (4240 & 4241); and Muslim related it No. (1759).

he told her a secret, and she started weeping. I asked her, 'Why are you weeping?' He again told her a secret, and she started laughing. I said, 'I never saw happiness so near to sadness as I saw today.' I asked her what the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) had told her. She said, 'I would never disclose the secret of Allāh's Messenger (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ).' When the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) died, I asked her about it. She replied. 'The Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) said: 'Every year Jibrīl used to revise the Qur'ān with me once only, but this year he has done so twice. I think this portends my death, and you will be the first of my family to follow me.' So, I started weeping. Then he said. 'Don't you like to be the chief of all the ladies of Paradise or the chief of the believing women? So, I laughed for that.'"[30]

---

[30] Related by al-Bukhārī No. (3623 & 6286); and Muslim related it No. (2450).

VERSE 20: HIS WITNESSING THE POLYTHEISTS BUILDING THE K'ABAH

The author (رَحِمَهُ ٱللَّهُ) said,

20– وَبَعْدَ خَمْسٍ وَثَلاثِينَ حَضَرْ بُنْيَانَ بَيْتِ اللهِ لَمَّا أَنْ دَثَرْ

20. After reaching thirty-five years, he was present at the building of the house of Allāh after it was destroyed.

Explanation

The author (رَحِمَهُ ٱللَّهُ) mentions in this verse the Prophet's (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) witnessing the construction of Allāh's Sacred House. This incident occurred when the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) reached thirty-five years old.

Ibn Isḥāq said,

> "When the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) reached thirty-five years old the people of Quraysh gathered to build the K'abah."[31]

An event occurred to the structure of the K'abah, and it had become faulty and fragile because of a huge flood that weakened its foundation and cracked its walls. So, its structure needed to be rebuilt anew. The Prophet (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ) was present and witnessed its reconstruction. It is authentically reported that he took part in transporting the black stone as mentioned in Ṣaḥīḥ al-Bukhārī and Muslim. On the authority of Jābir bin 'Abdullāh (رَضِيَ ٱللَّهُ عَنْهُمَا) said,

لَمَّا بُنِيَتِ الْكَعْبَةُ ذَهَبَ النَّبِيُّ صلى الله عليه وسلم وَعَبَّاسٌ يَنْقُلاَنِ الْحِجَارَةَ فَقَالَ الْعَبَّاسُ لِلنَّبِيِّ صلى الله عليه وسلم اجْعَلْ إِزَارَكَ عَلَى رَقَبَتِكَ. فَخَرَّ إِلَى الأَرْضِ، وَطَمَحَتْ عَيْنَاهُ إِلَى السَّمَاءِ فَقَالَ " أَرِنِي إِزَارِي ." فَشَدَّهُ عَلَيْهِ

> **"When the Ka`bah was built, the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) and 'Abbās went to bring stones (for its construction). Al-'Abbās said to the Prophet, 'Take off your waist sheet and put it on your neck.' (When the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) took it off) he fell on the ground with his**

---

[31] As-Sīrah an-Nabawiyyah by Ibn Hishām (1/210).

eyes open towards the sky and said, 'Give me my waist sheet." And he covered himself with it.'"[32]

---

[32] Related by al-Bukhārī No. (3829); and Muslim related it No. (340).

VERSE 21: THE QURAYSH APPOINTING THE PROPHET TO ARBITRATE OVER WHERE TO PLACE THE BLACK STONE

The author (رَحِمَهُ ٱللَّهُ) said,

21- وَحَكَّمُوهُ وَرَضُـــوا بِمَـا حَكَمْ   فِي وَضْـعِ ذَاكَ الْحَجَرِ الْأَسْوَدِ ثَمْ

21. They appointed him and were content with his decision on placing the black stone there.

Explanation

A serious disagreement took place between the tribes of Quraysh when it came to placing the black stone. Who amongst them will place the black stone in its place? They all understood the holiness of this stone, its status, and virtue. Every tribe wanted to acquire this honor and based upon that they argued and differed intensely over this matter. So, they appointed the Prophet (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ) to arbitrate, and they were content with his decision. In doing this, it increased him (عَلَيۡهِ ٱلصَّلَاةُ وَٱلسَّلَامُ) in prestige and status.

Ibn Isḥāq (رَحِمَهُ ٱللَّهُ) said,

> "Afterward, the tribes of Quraysh gathered the stone for its construction. Every tribe gathered in each group, and they built its structure. When the construction reached the corner of where the black stone would be placed, they began to argue. Every tribe wanted to raise the black stone up to its place alone. Their debating and forming groups reached the point of them preparing to fight. Banū ʿAbdul-Dār brought close a bowl filled with blood and them along with Banū Adī bin Ka'b bin Luawi came to a mutual agreement about death. So, they all put their hands in the bowl of blood. They called this the '*spoonful of blood.*' The Quraysh remained like this for 4 to 5 days. Afterward, they gathered in the masjid to discuss and demand justice. Some of the scholars of narration alleged that Abū Umayyah bin al-Mughīrah bin ʿAbdullāh bin 'Umar bin Makhzūm in that year was the eldest of the Quraysh. He said, 'O group of Quraysh! Let us appoint, concerning what we disagree upon, the first person to come through the door of the masjid as arbitrator over us. So, they did and the first person to enter the masjid was the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيۡهِ وَسَلَّمَ). When they saw, him they said, 'This is the trustworthy one, we are content. This is Muḥammad.' When he came to them, they

> informed him of what happened. He said, 'Bring me a cloth.' So, it was brought to him, and he took a corner and placed the black stone in the center. Then he said, every tribe should take a corner of the cloth.' They then lifted it up together until they all reached the corner where the black stone was to be placed. Then he (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ) lifted the stone with his hand and put it in."[33]

This is what Ibn Isḥāq (رَحِمَهُٱللَّهُ) mentioned which is attested to by what Imām 'Aḥmad (رَحِمَهُٱللَّهُ) related[34] on the authority of Mujāhid from his master, that he was one of those who built the K'abah in the Pre-Islāmic era. He said,

> "I had a stone that I carved by hand, and I would worship it besides Allāh (تَبَارَكَوَتَعَالَىٰ). So, I bought some curdled milk which is priceless to me and poured it into stone. Then a dog shows up and licks it, lifted its leg and urinates. So, we were building the K'abah until we reached corner for the black stone; and no one could find the stone. All of a sudden it appeared in the middle of the stones we were using shining. So, a group amongst the Quraysh said, 'We will place it in the corner.' And another group said, 'We will place it in the corner.' So, they said, "Appoint amongst yourself an arbitrator." They continued, "The first person to appear

---

[33] *as-Sīrah an-Nabawiyyah* by Ibn Hishām (1/214-215).

[34] Related by Imām 'Aḥmad in his *Musnad* No. (15504). Shaykh al-Albānī (رَحِمَهُٱللَّهُ) said in his book *Sahīh as-Sīrah*, "this narration has a good chain of narrators"

through the gate will arbitrate for us." Then the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) arrived (through the gate), and they said, 'The trustworthy one has come to you.' So, they informed him of what happened, and he placed the black stone in a cloth. He (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) told each group to take a section, and he placed the black stone in the corner."

VERSE 22: HE WAS SENT WITH THE MESSAGE OF ISLĀM UPON BECOMING FORTY YEARS OLD

The author (رَحِمَهُ ٱللَّهُ) said,

22- وَبَعْدَ عَامِ أَرْبَعِينَ أُرْسِلاَ   فِي يَوْمِ الاِثْنَيْنِ يَقِينًا فَانْقُلاَ

22. After turning forty years, he was sent as a Messenger.
With certainty, it happened on Monday.

Explanation

وَ بَعْدَ عَامِ أَرْبَعِينَ أُرْسِلاَ

"After turning forty years, he was sent as a Messenger" Meaning after reaching forty years of age, he was sent as a mercy to all of existence and was a bearer of glad tidings and a warner to all mankind.

This matter is related on the authority of Ibn ʿAbbās, Jubayr bin Mutʿim, and others among the Companions (رَضِيَ اللَّهُ عَنْهُمْ) as well as the second-generation Muslims. Sahīh al-Bukhārī and Muslim mentions the hadīth of Ibn Abbaas (رَضِيَ اللَّهُ عَنْهُمَا) in which he said,

بُعِثَ رَسُولُ اللَّهِ صلى الله عليه وسلم لأَرْبَعِينَ سَنَةً، فَمَكُثَ بِمَكَّةَ ثَلاَثَ عَشْرَةَ سَنَةً يُوحَى إِلَيْهِ، ثُمَّ أُمِرَ بِالْهِجْرَةِ فَهَاجَرَ عَشْرَ سِنِينَ، وَمَاتَ وَهُوَ ابْنُ ثَلاَثٍ وَسِتِّينَ

"Allāh's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) started receiving the Divine Inspiration at the age of forty. Then he stayed in Makkah for thirteen years, receiving the Divine Revelation. Then he was ordered to migrate, and he lived as an immigrant for ten years and then died at the age of sixty-three (years)."[35]

فِي يَوْمِ الِاثْنَيْنِ

"On Monday" Meaning the day he received revelation was on Monday.

---

[35] Sahīh al-Bukhari No. (3902) and Sahīh Muslim No. (2351).

يَقِينًا فَانْقُلَا

"With certainty" Meaning it is accurately affirmed, and there is no differing concerning the day. This is affirmed in the authentic hadīth from the Messenger of Allāh (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) on the authority of Abū Qatādah al-Ansārī (رَضِيَ ٱللَّٰهُ عَنْهُ) when the Messenger of Allāh (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) was asked about fasting on Mondays and he (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) said,

ذَاكَ يَوْمٌ وُلِدْتُ فِيهِ، وَبُعِثْتُ فِيهِ، أَوْ أُنْزِلَ عَلَيَّ فِيهِ

> **"This is the day on which I was born and the day on which I was sent (with the Message of Islām) and the day on which I received Revelation."**[36]

---

[36] Sahīh Muslim No. (1162).

VERSE 23: DIFFERING REGARDING THE MONTH IN WHICH HE WAS SENT WITH THE MESSAGE OF ISLĀM

The author (رَحِمَهُ ٱللَّهُ) said,

23- فِي رَمَضَانَ أَوْ رَبِيعِ الأَوَّلِ وَسُورَةُ اقْرَأْ أَوَّلُ الْمُنَزَّلِ

23. In Ramaḍān or Rabī al-ʾAwwal and Sūrah Iqrā was the first of what was revealed.

Explanation

فِي رَمَضَانَ أَوْ رَبِيعِ الأَوَّلِ

"In Ramaḍān or Rabī al-ʾAwwal" This statement alludes to an actual disagreement about the month in which the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) was sent to mankind after the agreement that he was sent on a Monday.

Ibn al-Qayyim (رَحِمَهُ ٱللَّهُ) said in his book *Zād al-Ma'ad,*

"There is no disagreement that he (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) was sent as a Prophet on Monday. However, the disagreement lies in the month he was sent. Some scholars say, 'It was on the eighth of Rabī al-'Awwal, 41 years after the Year of the Elephant.' And this statement is that of the majority. Some other scholars say, 'Rather, it occurred in the month of Ramaḍān.' And they justify their position with the statement of Allāh (سُبْحَانَهُ وَتَعَالَىٰ),

﴿ شَهْرُ رَمَضَانَ ٱلَّذِىٓ أُنزِلَ فِيهِ ٱلْقُرْءَانُ ﴾

> **"The month of Ramaḍān in which was revealed the Qur'ān."** [*Sūrah al-Baqarah* 2:185]

"They say, 'This is the first of what Allāh honored him with by revealing the Qur'ān to him.' So, based upon this that second group follows their opinion. The first group says in response to that agreement, 'The Qur'ān was only revealed all at once in the month of Ramaḍān on the Night of Decree to *Bayt ul-Izzah.* Afterward, it was revealed over the course of 23 years depending on various circumstances."[37]

وَ سُورَةُ اقْرَأْ أَوَّلُ الْـمُنَزَّلِ

---

[37] *Zād al-Ma'ād* (1/77-78)

VERSE 23: DIFFERING REGARDING THE MONTH IN WHICH HE WAS SENT WITH THE MESSAGE OF ISLĀM

"And Sūrah Iqrā' was the first of what was revealed" Sūrah Iqrā (also called Sūrah A'laq) was among the chapters of the Qur'ān revealed upon the Noble Messenger (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) as affirmed in Sahīh al-Bukhārī and Muslim on the authority of 'Ā'ishah (رَضِيَ ٱللَّهُ عَنْهَا).[38]

---

[38] Sahīh al-Bukhari No. (3) and Sahīh Muslim No. (160 & 161).

VERSE 24: JIBRĪL TEACHING THE PROPHET HOW TO PERFORM WUḌŪ' & THE ṢALĀH

The author (رَحِمَهُ ٱللَّهُ) said,

24- ثُمَّ الْوُضُوءَ وَالصَّلَاةَ عَلَّمَهْ جِبْرِيلُ وَهْيَ رَكْعَتَانِ مُحْكَمَةْ

24. Afterward, Jibrīl taught him the Wuḍū' and Ṣalāh, which is two complete units (of prayer) made obligatory.

Explanation

This is the beginning stages of how the Prophethood started. Ibn Isḥāq (رَحِمَهُ ٱللَّهُ) said,

> "Some of the people of knowledge related to me that when the Ṣalāh was first made a religious obligation upon the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) Jibrīl (عَلَيْهِ ٱلسَّلَامُ)

> came to him when he was in an elevated place in Makkah. Jibrīl struck a section of the valley with his heel and there burst forth a spring. So, Jibrīl (عَلَيْهِ ٱلسَّلَامُ) started to perform Wuḍū' while the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) was watching to learn how to perform ablution for Ṣalāh. Afterward, the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) performed Wuḍū' just like he saw Jibrīl do. Then Jibrīl stood to pray, and the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) stood next to him to pray with him. Afterward, Jibrīl (عَلَيْهِ ٱلسَّلَامُ) left. Later on, the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) came to Khadījah and performed Wuḍū' to show her how to make ablution for Ṣalāh just like Jibrīl showed him. She then performed Wuḍū' just as the Messenger of Allāh (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ) showed her. Then He (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) led her in Ṣalāh just as Jibrīl lead him in Ṣalāh."[39]

As-Suhaylī said in the book *ar-Rawḍ al-'Unuf*[40],

> "This Ḥadīth pertaining to Sīrah is Maqtū'. It similarly has no basis in legislated rulings. Although its chain of narrators goes back to Zayd bin Hāritha, this Ḥadīth has a chain of narrators which revolves around Abdullāh bin Luhayah which is weak and not accepted."

---

[39] *As-Sīrah an-Nabawiyyah* by Ibn Hishām (1/262).

[40] (3/13)

The Ḥadīth of Zayd which Imām 'Aḥmad, Ibn Mājah, al-Ḥākim, and others mentioned is on the authority of Zayd ibn Hāritha, the slave of the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) in which he (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) said,

أَنَّ جِبْرِيلَ (عَلَيْهِ السَّلَامُ) أَتَاهُ فِي أَوَّلِ مَا أُوحِيَ إِلَيْهِ، فَعَلَّمَهُ الْوُضُوءَ وَ
الصَّلَاةَ، فَلَمَّا فَرَغَ مِنَ الْوُضُوءِ أَخَذَ غَرْفَةً مِنْ مَاءٍ فَنَضَحَ بِهَا فَرْجَهُ .

> **"That Jibrīl (عَلَيْهِ ٱلسَّلَامُ) came to the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) at the beginning and taught him how to perform the Wuḍū' and Ṣalāh. When he completed the Wuḍū', he took a small scoop of water and wet his private part."**[41]

As for the chain of narrators which has ibn Luhayah, it is weak although it is followed. Based upon this Shaykh al-Albānī (رَحِمَهُ ٱللَّهُ) mentions it in his book *as-Silsilah as-Ṣaḥīḥah*[42].

---

[41] Related by Imām 'Aḥmad in his Musnad No. (17480), Ibn Majah in his Sunan No. (462), and al-Ḥākim in his book *al-Mustadrak* (3/217).

[42] No. (841)

VERSE 25: SHOOTING STARS SENT DOWN ON THE JINN TWENTY DAYS AFTER THE REVELATION BEGAN

The author (رَحِمَهُ ٱللَّهُ) said,

25– ثُمَّ مَضَتْ عِشْرُونَ يَوْمًا كَامِلَةْ فَرَمَتِ الْجِنَّ نُجُومٌ هَائِلَةْ

25. After twenty complete days had passed, terrifying stars were cast down on the Jinn.

Explanation

ثُمَّ مَضَتْ عِشْرُونَ يَوْماً كَامِلَةْ

"After twenty complete days had passed" Meaning from the time the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) was sent with the message of Islām.

فَرَمَتِ الْـجَنَّ

"Cast down on the Jinn" Those Jinn who tried to eavesdrop on the Revelation.

نُـجُومٌ

"Stars" Meaning shooting stars. Allāh (سُبْحَانَهُ وَتَعَالَىٰ) informed us of the Jinn after guarding the heavens with shooting stars,

﴿ وَأَنَّا لَمَسْنَا ٱلسَّمَآءَ فَوَجَدْنَٰهَا مُلِئَتْ حَرَسًا شَدِيدًا وَشُهُبًا ﴿٨﴾ وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَٰعِدَ لِلسَّمْعِ فَمَن يَسْتَمِعِ ٱلْـَٔانَ يَجِدْ لَهُۥ شِهَابًا رَّصَدًا ﴿٩﴾ ﴾

> **"And we have sought to reach the heaven, but found it filled with stern guards and flaming fires. 'And verily, we used to sit there in stations, to (steal) a hearing, but any who listens now will find a flaming fire watching him in ambush."** [*Sūrah al-Jinn* 72:8-9]

هَائِلَهْ

"Terrifying" Meaning it is a dreadful matter in which it is not known from what direction one is suddenly attacked.

VERSE 25: SHOOTING STARS SENT DOWN ON THE JINN TWENTY DAYS AFTER THE REVELATION BEGAN

Ibn al-Jawzī said,

> "The scholars of Sīrah have stated, 'The Quraysh saw stars being cast down twenty days after the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) was sent with the message of Islām."[43]

Imām 'Aḥmad, at-Tirmidhi and others related on the authority of Ibn 'Abbās (رَضِيَ ٱللَّهُ عَنْهُ) that he said,

كَانَ الْـجِنُّ يَصْعدُونَ إِلَى السَّمَاءِ يَسْمَعُونَ الْوَحْيَ ، فَإِذَا سَمِعُوا الْكَلِمَةَ زَادُوا فِيهَا تِسْعاً ، فَأَمَّا الْكَلِمَةُ فَتَكُونُ حَقًّا ، وَ أَمَّا مَا زَادَ فَيَكُونُ بَاطِلاً ، فَلَمَّا بُعِثَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ مُنِعُوا مَقَاعِدَهُمْ ، فَذَكَرُوا ذَلِكَ لِإِبْلِيس ، وَ لَمْ تَكُنِ النُّجُومُ يُرْمَى بِهَا قَبْلَ ذَلِكَ ، فَقَالَ لَـهُمْ إِبْلِيسُ : مَا هَذَا إِلَّا مِنْ أَمرٍ قَدْ حَدَثَ فِي الْأَرْضِ ، فَبَعَثَ جُنُودَهُ فَوَجَدُوا رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ قَائِماً يُصَلِّي بَيْنَ جَبَلَيْنِ – أُرَاهُ قَالَ : بِمَكَّةَ – ، فَأَتَوهُ ؛ فَأَخْبَرُوهُ ، فَقَالَ : هَذَا الْـحَدَثُ الَّذِي حَدَثَ فِي الْأَرْضِ

"The Jinn use to go up in the heavens to eavesdrop on the Revelation. When they heard a statement, they would add nine to it. The statement is the truth and what they added was falsehood. When the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) was sent with the message, the Jinn were prohibited from sitting and listening. So, they mentioned this to Iblīs, and

---

[43] In the book *Sifah as-Safwah* (1/85).

no stars were cast down on them before. Iblīs said to them, 'This is only happening due to a matter occurring on the earth.' So, he dispatched his army, and they found the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) standing in prayer between two mountains. When they returned, they told Iblīs it was in Makkah. He said, 'This is the occurrence which happened on the earth.'"[44]

---

[44] Related by 'Aḥmad in *Musnad* No. (2977), at-Tirmidhi No. (3324) and he (at-Tirmidhi) said, "It is Ḥasan Ṣaḥīḥ". Shaykh al-Albānī (رَحِمَهُ ٱللَّهُ) graded it Ṣaḥīḥ.

VERSE 26: STARTING TO PROPAGATE THE RELIGION OPENLY IN THE FOURTH YEAR

The author (رَحِمَهُ ٱللَّهُ) said,

26- ثُمَّ دَعَا فِي أَرْبَعِ الْأَعْوَامِ بِالْأَمْرِ جَهْرَةً إِلَى الْإِسْلَامِ

26. Afterward, he propagated in the fourth year, openly calling to Islām as commanded.

* * *

Explanation

The author points out that the beginning of the Prophet's open call to Islām occurred in the fourth year after being sent the message of Islām. Before that, he (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ) called to the religion of Islām in secret.

Ibn al-Qayyim (رَحِمَهُ ٱللَّهُ) said in the book *Zād al-Maʿād,*

> "He (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) took on the propagation of calling to Allāh (سُبْحَانَهُۥ وَتَعَالَىٰ) in secret for three years. Afterward, Allāh revealed,
>
> ﴿ فَٱصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ ٱلْمُشْرِكِينَ ۝٩٤ ﴾
>
> **"Therefore, proclaim openly (Allāh's Message Islamic Monotheism) that which you are commanded, and turn away from *Al-Mushrikūn* (polytheists, idolaters, and disbelievers, etc. - see V.2:105)."** [*Sūrah al-Hijr* 15:94]
>
> So, he (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) started to openly give his Da'wah and publicly declared enmity to his people and what they were upon. So, the harm upon him and the Muslims increased until Allāh allowed them to make two migrations."[45]

---

[45] (1/86).

VERSES 27-28: MIGRATION TO HABABSHAH

The author (رَحِمَهُ ٱللَّهُ) said,

27– وَأَرْبَعٌ مِنَ النَّسَـــا وَاثْنَا عَشَــرْ   مِنَ الرَّجَالِ الصَّــحْبِ كُلٌّ قَدْ هَجَرْ

28– إِلَى بِلاَدِ الْحُبْشِ فِي خَامِسِ عَامْ   وَفِيــهِ عَـادُوا ثُمَّ عَـادُوا لاَ مَلاَمْ

27. Four women and twelve men, all of them migrated.
28. To the land of Habashah in the fifth year; and during that time they returned. Afterward, they went back without warning.

Explanation

وَ رَابِعٌ مِنَ النِّسَا وَاثْنَا عَشَرْ مِنَ الرِّجَالِ

"Four women and twelve men" This is the number of those who migrated the first time.

كُلٌّ قَدْ هَجَرَ إِلَى بِلَادِ الْحُبْشِ

"All of them migrated to the land of Habashah" They, the men and women, migrated to the country of Habashah.

فِي خَامِسِ عَامْ

"In the fifth year" After the Prophet (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) was sent with the message of Islām.

وَ فِيهِ عَادُوا

"And in it, they returned" Meaning in the same year.

عَادُوا

"They returned" Meaning to Makkah. This was because it had reached them that the situation there was better and the harming had stopped. So, they returned to Makkah from al-Habashah. When they came close to arriving in Makkah, it became clear the situation was the opposite of that. Some of them entered Makkah while some of them returned back to al-Habashah.

ثُمَّ عَادُوا

"Afterward, they went back" Meaning to the land of al-Habashah.

لَا مَلَامْ

"Without warning" Concerning this matter.

VERSES 29-30: THE SECOND MIGRATION TO HABASHAH & HAMZAH BIN ABDUL-MUTTALIB ACCEPTING ISLĀM

The author (رَحِمَهُ ٱللَّهُ) said,

29– ثَلاَثَةٌ هُمْ وَثَمَانُونَ رَجُلْ   وَمَعَهُمْ جَمَاعَةٌ حَتَّى كَمُلْ

30– وَهُنَّ عَشْرٌ وَثَمَانٍ ثُمَّ قَدْ   أَسْلَمَ فِي السَّادِسِ حَمْزَةُ الْأَسَدْ

29. There were eighty-three men and with them was a group.
30. There was eighteen. In the sixth year, Hamzah the Lion accepted Islām.

Explanation

VERSES 29-30: THE SECOND MIGRATION TO HABASHAH & HAMZAH BIN ABDUL-MUTTALIB ACCEPTING ISLĀM

ثَلَاثَةٌ هُمْ وَ ثَمَانُونَ رَجُلْ

"There were eighty-three men" This is the number of those migrating on the second migration.

وَ هُنَّ عَشْرٌ وَ ثَمَانِ

"There was eighteen" Meaning women on the second migration.

Ibn al-Qayyim (رَحِمَهُ ٱللَّهُ) said in his book *Zād al-Ma'ād*[46],

> "When the number of Muslims increased, and the disbelievers began to fear that, their harming of him (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) and torture of the Muslims increased. So, the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) allowed them to migrate to al-Habashah. He said, **'There is a king where no one person is wronged under his rule.'** So, twelve men and four women made the migration. Among them was Uthmān bin Affān who was the first to leave along with his wife Ruqayyah, the daughter of the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ). They resided in al-Habashah in the most excellent circumstances. Later, news reached them that the Quraysh accepted Islām, although this news was a lie. So, when they returned to Makkah, it was told to them that the situation had

---

[46] (1/97-98)

become worse than before. Some of them returned to al-Habashah while a group entered and encountered severe harm from the Quraysh. Among those who entered Makkah was 'Abdullāh bin Mas'ūd. Later, they were allowed to migrate a second time to al-Habashah. So, eighty-three men and eighteen women migrated. They resided there under an-Najāshī under the most excellent living conditions. The Quraysh were made aware of this, so they dispatched 'Umar bin al-'Ās and 'Abdullāh bin Abū Rabī'ah in order to plot against them before the ruler, an-Najāshī. Although, Allāh hurled their plot back at them."

ثُمَّ قَدْ أَسْلَمَ فِي السَّادِسِ

"In the sixth year, Hamzah the Lion accepted Islām." The sixth year after the Prophethood, when the Messenger of Allāh entered the house of al-Arqam. Others state that it occurred in the second year of Prophethood.

حَمْزَةُ الأَسَدْ

"Hamzah the Lion" He is the parental uncle of the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) and his brother by way of suckling. His accepting Islām aided the religion and gave might to the Muslims.

After a few short days, 'Umar bin al-Khaṭṭāb (رَضِيَ ٱللَّهُ عَنْهُ) accepted Islām, and with those two accepting Islām there was a great victory. Allāh strengthened Islām and the Muslims with these two.

VERSES 31-32: THE PASSING OF HIS UNCLE ABŪ ṬĀLIB AND HIS WIFE KHADĪJAH

The author (رَحِمَهُ ٱللَّهُ) said,

31– وَبَعْدَ تِسْعٍ مِنْ سِنِي رِسَالَتِهْ   مَاتَ أَبُو طَالِبِ ذُو كَفَالَتِهْ

32– وَبَعْدَه خَدِيجَةٌ تُوُفِّيَتْ   مِنْ بَعْدِ أَيَّامٍ ثَلاثَةٍ مَضَتْ

31. After nine years into being sent as a Messenger, his uncle Abū Ṭālib who took care of him died.
32. After his passing, Khadījah also passed away after only three days.

* * *

Explanation

VERSES 31-32: THE PASSING OF HIS UNCLE ABŪ ṬĀLIB AND HIS WIFE KHADĪJAH

The author (رَحِمَهُ ٱللَّهُ) mentions in these two verses the death of Abū Ṭālib and his wife Khadījah (رَضِيَ ٱللَّهُ عَنْهَا) which happened in the ninth year.

مِنْ سِنِي رِسَالَتِهْ

"Years into being sent as a Messenger" Meaning from the time of him (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) being sent with the message of Islām. It being the ninth year.

مَاتَ أَبُو طَالِبَ ذُو كَفَالَتِهْ

"His uncle Abū Ṭālib who took care of him died" Abu Tālib was the one who took on the responsibility of caring for the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) after his grandfather 'Abdul-Muttalib passed away. He would strengthen and support the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ).

وَ بَعْدَهُ خَدِيجَةٌ تُوُفِيَّتْ

"After his passing, Khadījah also passed away" According to a well-known statement that the scholars of Sīrah have.

Ibn Kathīr (رَحِمَهُ ٱللَّهُ) said in the book *The Beginning and the End*[47],

> "The chapter on the death of Abū Ṭālib, the uncle of the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ), and afterward the passing of the

---

[47] (4/304)

> wife of the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ), Khadījah Bint Khuwaylid (رَضِيَ ٱللَّهُ عَنْهَا). Some scholars stated that she passed away before him, although what is well-known is that he passed away first. They both showed compassion to him. His uncle, Abū Ṭālib, showed outward compassion to him, while she showed inward compassion to him. He was a disbeliever, yet she was a truthful believer (رَضِيَ ٱللَّهُ عَنْهَا)."

Ibn Isḥāq (رَحِمَهُ ٱللَّهُ) said,

> "Afterward Khadījah and Abū Ṭālib passed away in the same year. Several calamities befell the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) after the passing of Khadījah as she was a genuine advisor to him in dealing with difficult situations. He would find comfort in her. Likewise, he encountered difficulties with the passing of his uncle Abū Ṭālib as he was a backer and refuge for him as well as a force and help against his people. This incident happened three years after the migration to al-Madīnah. So, with the passing of Abū Ṭālib, the Quraysh were able to achieve their aspirations of harming the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) that wasn't possible when Abū Ṭālib was alive."

مِنْ بَعْدِ أَيَّامٍ ثَلَاثَةٍ مَضَتْ

"After only three days passed" The scholars of Sīrah agree that Khadījah (رَضِيَ ٱللَّهُ عَنْهَا) and Abū Ṭālib both died in the same year. However, they did disagree as to who died first and the time between their deaths. What is well-known is that Khadījah (رضي الله عنها) passed away three days after Abū Ṭālib.

Ibn Kathīr (رحمه الله) said,

> "Al-Bayhaqī stated, 'It was conveyed to me that Khadījah passed away three days after Abū Ṭālib.' 'Abdullāh bin Mandah mentioned this in his book *al-Ma'rifah,* and our Shaykh Abū 'Abdullāh al-Ḥāfiẓ mentioned it as well."[48]

---

[48] In the book, *The Beginning and the End* (4/316).

VERSE 33: THE JINN OF NAṢĪBĪN ACCEPTING ISLĀM

The author (رَحِمَهُ ٱللَّهُ) said,

33- وَبَعْدَ خَمْسِينَ وَرُبْعٍ أَسْلَمَا   جِنُّ نَصِيبِينَ وعَادُوا فَاعْلَمَا

33. After fifty and one-fourth, a group of Jinn from Naṣībīn accepted Islām and returned to advise.

* * *

Explanation

وَ بَعْدَ خَمْسِينَ

"After fifty" Meaning after fifty years from the time of his birth (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ).

وَ رُبْعٍ

"And one-fourth" Of a year, which is three months.

أَسْلَمَا جِنُّ نَصِيبِينَ

"A group of Jinn from Naṣībīn accepted Islām" Three months after the Prophet (ﷺ) reached the age of fifty this group of Jinn accepted Islām. This is what several people of knowledge have mentioned in the books of as-Sīrah.

Ibn al-Jawzī said in the book *Sifah as-Safwah*[49],

> "When the Messenger of Allāh (ﷺ) reached three months after turning fifty a group of Jinn from Naṣībīn arrived and accepted Islām."

It is also mentioned in the thousand-verse poem on as-Sīrah by al-Ḥāfiẓ al-ʿIrāqī[50],

وَ بَعْدَ أَنْ مَضَتْ لَهُ خَمْسُونَا **** وَ رُبْعُ عَامٍ جَاءَهُ يَسْعَوْنَا

جِنُّ نَصِيبِينَ لَهُ وَ كَانَا **** يَقْرَأُ فِي صَلَاتِهِ قُرْآنَا

بِنَخْلَةٍ فَاسْتَمَعُوا وَ أَسْلَمُوا **** وَ رَجَعُوا فَأَنْذَرُوا قَوْمَهُمْ

---

[49] (1/108).

[50] Page (64).

> "After fifty years and three months passed, a group of Jinn from Naṣībīn went to him while he was reciting the Qur'ān in Ṣalāh in a date-palm tree. They listened and accepted Islām. Afterward, they returned to warn their people."

This occurred after his (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) journeyed to at-Ṭā'if.

Ibn Kathīr (رَحِمَهُ اللَّهُ) said in his Tafsīr[51],

> "Muḥammad bin Isḥāq mentioned on the authority of Yazīd bin Rūmān from Muḥammad bin K'ab al-Quraẓī the story of when the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) journeyed to at-Ṭā'if to call them to Allāh (عَزَّ وَجَلَّ) and their nonacceptance of him. The story is mentioned in length, and a great supplication is mentioned therein,
>
> اللَّهُمَّ إِلَيْكَ أَشْكُو ضَعْفَ قُوَّتِي ، وَ قِلَّةَ حِيلَتِي
>
> **"O' Allāh! I only complain to You of my weak strength and insufficient stratagem..."**
>
> Until the ending of the supplication.
>
> When he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) left them, he spent the night under a date-palm tree. He stood up to make Ṣalāh, and he

---

[51] *Tafsīr Ibn Kathīr* (7/290). Also, look in the book, *Sīrah of Ibn Hishām* (2/444-447).

> recited these verses of the Qur'ān. The Jinn from Naṣībīn listened."

نَصِيبِينَ

"Naṣībīn" This is a country between Turkey and Syria.

وَ عَادُوا فَأَعْلَمَا

"And returned to advise" Meaning they returned to their people as warners and callers to the Tawhīd of Allāh (سُبْحَانَهُ وَتَعَالَىٰ) just as what Allāh (سُبْحَانَهُ وَتَعَالَىٰ) says,

﴿ وَإِذْ صَرَفْنَآ إِلَيْكَ نَفَرًا مِّنَ ٱلْجِنِّ يَسْتَمِعُونَ ٱلْقُرْءَانَ فَلَمَّا حَضَرُوهُ قَالُوٓا۟ أَنصِتُوا۟ ۖ فَلَمَّا قُضِىَ وَلَّوْا۟ إِلَىٰ قَوْمِهِم مُّنذِرِينَ ﴿٢٩﴾ ﴾

> **"And (remember) when We sent towards you (Muḥammad (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ)) *Nafran* (three to ten persons) of the jinns, (quietly) listening to the Qur'ān when they stood in the presence thereof, they said: "Listen in silence!" And when it was finished, they returned to their people, as warners."** [*Sūrah al-'Aḥqāf* 46:29]

This statement is proof that the Prophet (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ) was sent to all of Mankind and Jinn.

VERSES 34-35: MARRYING SAWDAH BINT ZAM‘AH AND THEN ‘Ā’ISHAH

The author (رَحِمَهُ ٱللَّهُ) said,

34– ثُمَّ عَلَى سَوْدَةَ أَمْضَى عَقْدَهْ   فِي رَمَضَانَ ثُمَّ كَانَ بَعْدَهْ

35– عَقْدُ ابْنَةِ الصِّدِّيقِ فِي شَوَّالِ، ....

34. Afterward, he completed his marriage contract to Sawdah in the month of Ramaḍān. After it.
35. He married Bint as-Ṣiddīq in the month of Shawwāl...

Explanation

ثُمَّ عَلَى سَوْدَةَ

VERSES 34-35: MARRYING SAWDAH BINT ZAMʿAH AND THEN ʿĀʾISHAH

"Afterward, to Sawdah" This statement is attached to the previous statement that mentions the passing of Khadījah, the wife of the Prophet (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ). She was the only wife whom the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) did not marry another while married to her. Some short period after her passing,

أَمْضَى عَقْدَهُ

"He completed his marriage" (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) To Sawdah Bint Zamʿah bin Qays al-Qurashīyah (رَضِيَ ٱللَّهُ عَنْهَا). She was previously married to as-Sakrān bin ʿUmar (رَضِيَ ٱللَّهُ عَنْهُ). They both were among those who migrated to al-Habashah. When they returned to Makkah, they resided there until he (رَضِيَ ٱللَّهُ عَنْهُ) passed away.

The Prophet (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) married Sawdah and completed his marriage contract,

فِي رَمَضَانَ

"In Ramaḍān" Before his migration (عَلَيْهِ وَعَلَى آلِهِ الصَّلَاةُ وَالسَّلَامُ) to al-Madīnah. Some mention two years prior to his migration while others say three years.

Among her characteristics is that she opted to give her day to ʿĀʾishah (رَضِيَ ٱللَّهُ عَنْهَا) as an act of selflessness due to the Prophet's (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) love for ʿĀʾishah. That occurred when she became older, and the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) decided to divorce her. So, she chose to remain his wife to enjoy the favor of being his wife (عَلَيْهِ وَعَلَىٰ آلِهِ الصَّلَاةُ وَالسَّلَامُ) in the Hereafter.

ثُمَّ كَانَ بَعْدَهُ

"After it" Meaning after completing his marriage contract to Sawdah.

عَقْدُ ابْنَةِ الصِّدِّيقِ فِي شَوَّالِ

"He married Bint as-Ṣiddīq in the month Shawwāl" Meaning 'Ā'ishah Bint Abī Bakr as-Ṣiddīq (رَضِيَ ٱللَّهُ عَنْهُم). He (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) married her in the month of Shawwāl before the migration. Some mentioned that it was two years before, while others say that it was three. She was six years old at the time of their marriage, and the Prophet (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) didn't consummate the marriage until his initial arrival in al-Madīnah when she was nine years of age.

Some of her characteristics (رَضِيَ ٱللَّهُ عَنْهَا) are:

- She is the most beloved wife of the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ).

- She is the only virgin that he married.

- The Revelation sometimes would be revealed to the Prophet (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) while he was with her under her bedcover.

- Her innocence from the lie she was accused of was sent down in a Revelation (verse) from Allāh and recited in His book (سُبْحَانَهُ وَتَعَالَىٰ).
- She is the most knowledgeable wife of the Prophet (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) as it pertains to Islāmic jurisprudence. Rather, she (رَضِيَ اللَّهُ عَنْهَا) is the most knowledgeable woman of this 'Ummah.

- The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) passed away in her house while lying on the upper part of her chest (رَضِيَ اللَّهُ عَنْهُ).

VERSES 35-36: THE NIGHT JOURNEY & ASCENSION

The author (رَحِمَهُ ٱللَّهُ) said,

35- .... ، وَبَعْدَ خَمْسِينَ وَعَامٍ تَالِ

36- أُسْرِيْ بِهِ وَالصَّلَوَاتُ فُرِضَتْ خَمْسًا بِخَمْسِينَ كَمَا قَدْ حُفِظَتْ

2nd hemistich of 35: After fifty and following one year.

36. He made the night journey, and the Ṣalāh was made a religious obligation. Five for fifty as it has been preserved.

* * *

Explanation

The author mentioned in this hemistich (half line of verse) and the line of poetry that follows the night journey and ascension of our Prophet (عَلَيْهِ وَعَلَىٰ آلِهِ الصَّلَاةُ وَالسَّلَامُ).

وَ بَعْدَ خَمْسِينَ وَ عَامٍ تَالِ

"After fifty and following one year" Meaning after fifty-one years from his birth.

Ibn al-Jawzī said,

> "When he reached the age of fifty-one and nine months he made the night journey."[52]

The author's statement,

أُسْرِيْ بِهِ

"He made the night journey" Meaning from Makkah to *Bayt al-Maqdasah*. In the same night, he ascended above the seventh heaven, and there the five daily Ṣalāh was made a religious obligation **"Five for fifty."**

---

[52] In the book, *Sifah as-Safwah* (1/35).

خَمْسًا

"Five" Actually performed.

بِخَمْسِينَ

"For fifty" Rewarded fifty (Ṣalāh).

كَمَا قَدْ حُفِظَتْ

"As it has been preserved" By the authentic Sunnah of the Messenger of Allāh (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ).

Ibn Kathīr (رَحِمَهُ ٱللَّهُ) said,

> "The Messenger of Allāh (صَلَّىٱللَّهُ عَلَيْهِ وَسَلَّمَ) physically made the night journey as it has been authenticated by the statements of the Companions and scholars of Islām. He made the night journey from Masjid al-Harām to *Bayt al-Maqdas* riding on *al-Burāq* and accompanied by Jibrīl (عَلَيْهِ ٱلسَّلَامُ). He landed there and led the Prophets in Ṣalāh at *Bayt al-Maqdas*.
>
> Afterward, he ascended that night from there to the lowest heaven. Then he went the next heaven. Then to the third and then to the one that followed. Then he went to the fifth heaven and then to the one that followed. Then he went to the seventh heaven. He saw the Prophets at their stations. Afterward, he ascended

to the *Sidrah al-Muntahā* where he saw Jibrīl in the original image in which Allāh created him. Then Allāh made a religious obligation upon him the prayers that night."[53]

---

[53] In the book, *al-Fusūl fī Sīrah ar-Rasūl* page (69).

VERSE 37: THE FIRST PLEDGE OF ALLEGIANCE AT AL-‘AQABAH

The author (رَحِمَهُ ٱللَّهُ) said,

37– وَالْبَيْعَةُ الأُولَى مَعَ اثْنَيْ عَشَـــرَا   مِنْ أَهْـلِ طَيْبَـةَ كَمَـا قَـدْ ذُكِرَا

37. The first pledge of allegiance was with twelve from *Ṭaybah* as it has been mentioned.

Explanation

وَ الْبَيْعَةُ الأُولَى

"The first pledge of allegiance" Meaning the first pledge of allegiance at al-‘Aqabah[54] which was,

---

[54] **TN:** this is a placed located outside of Makkah.

VERSE 37: THE FIRST PLEDGE OF ALLEGIANCE AT AL-'AQABAH

مَعْ اثْنَيْ عَشَرَا

"With twelve" Men who were,

مِنْ أَهْلِ طَيْبَةٍ

"From *Ṭaybah*" Meaning from al-Madīnah.

كَمَا قَدْ ذُكِرَا

"As it has been mentioned" In the books concerned with the *Sīrah* of the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ).

Ibn Isḥāq said,

> "When Allāh (عَزَّ وَجَلَّ) wanted to make His religion the uppermost, strengthen his Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ), and fulfill His promise to him, the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) went out to the festival of al-Ḥajj where he met a group of the al-Ansār. So, he presented himself to the Arab tribes just as he does at every festival of al-Ḥajj. So, when he was at al-'Aqabah, he met a small group of from the tribe al-Khazraj. Allāh wanted good for them, and they accepted and responded to what the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) called them to, and they believed in him. Afterward, they left returning to their people."

Then Ibn Isḥāq continued,

> "When they returned to their people in al-Madīnah, they conveyed to the people about the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ), and they propagated the religion of Islām, and it spread amongst them. The Messenger's (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) name was mentioned in every house of al-Ansār until the following year. A group of twelve from the al-Ansār came to the festival of al-Ḥajj and met the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) at al-'Aqabah—the place of the first pledge at al-'Aqabah—and made a covenant with the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) to uphold the women's pledge of allegiance which came before the religious duty upon them concerning war."[55]

What is understood by Ibn Isḥāq statement, **'to uphold the women's pledge of allegiance'** is that they made a covenant with the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) to uphold the women's pledge of allegiance mentioned in Sūrah al-Mumtahinah[56].

---

[55] Look in the book, *as-Sīrah an-Nabawiyyah* by Ibn Hishām (2/452-454).

[56] Allāh (سُبْحَانَهُ وَتَعَالَىٰ) says,

﴿ يَٰٓأَيُّهَا ٱلنَّبِيُّ إِذَا جَآءَكَ ٱلْمُؤْمِنَٰتُ يُبَايِعْنَكَ عَلَىٰٓ أَن لَّا يُشْرِكْنَ بِٱللَّهِ شَيْـًٔا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ
أَوْلَٰدَهُنَّ وَلَا يَأْتِينَ بِبُهْتَٰنٍ يَفْتَرِينَهُۥ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعْصِينَكَ فِى مَعْرُوفٍ فَبَايِعْهُنَّ
وَٱسْتَغْفِرْ لَهُنَّ ٱللَّهَ ۖ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٢﴾ ﴾

"O Prophet! When believing women come to you to give you the *Bai'a* (pledge), that they will not associate anything in worship with Allāh, that they will not steal, that they will not

VERSE 37: THE FIRST PLEDGE OF ALLEGIANCE AT AL-'AQABAH

The Ḥadīth related in Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim on the authority of 'Ubādah bin as-Ṣāmit (رَضِيَ ٱللَّهُ عَنْهُ) that he said,

إِنِّي مِنَ النُّقَبَاءِ الَّذِينَ بَايَعُوا رَسُولَ اللَّهِ صلى الله عليه وسلم بَايَعْنَاهُ عَلَى أَنْ لاَ نُشْرِكَ بِاللَّهِ شَيْئًا، وَلاَ نَسْرِقَ وَلاَ نَزْنِيَ، وَلاَ نَقْتُلَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ، وَلاَ نَنْتَهِبَ، وَلاَ نَعْصِيَ، بِالْجَنَّةِ إِنْ فَعَلْنَا ذَلِكَ، فَإِنْ غَشِينَا مِنْ ذَلِكَ شَيْئًا كَانَ قَضَاءُ ذَلِكَ إِلَى اللَّهِ.

> **"I was among those Nuqabā' (selected leaders) who gave the Pledge of allegiance to Allāh's Messenger (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ). We gave the oath of allegiance, that we would not join partners in worship besides Allāh, would not steal, would not commit illegal sexual intercourse, would not kill a life which Allāh has forbidden, would not commit robbery, would not disobey (Allāh and His Messenger), and if we fulfilled this pledge we would have Paradise, but if**

---

commit illegal sexual intercourse, that they will not kill their children, that they will not utter slander, intentionally forging falsehood (i.e. by making illegal children belonging to their husbands), and that they will not disobey you in any *Ma'ruf* (Islamic Monotheism and all that which Islam ordains) then accept their *Bai'a*(pledge), and ask Allāh to forgive them, Verily, Allāh is Oft-Forgiving, Most Merciful." [*Sūrah al-Mumtaḥinah* 60:12]

we committed any one of these (sins), then our case will be decided by Allāh."[57]

VERSES 38-39: THE SECOND PLEDGE OF ALLEGIANCE AT AL-'AQABAH

The author (رَحِمَهُ ٱللَّهُ) said,

38- وَبَعْدَ ثِنْتَيْنِ وَخَمْسِينَ أَتَى   سَبْعُونَ فِي الْمَوْسِمِ هَذَا ثَبَتَا

39- مِنْ طَيْبَةٍ فَبَايَعُوا ثُمَّ هَجَرْ   مَكَّةَ يَوْمَ اثْنَيْنِ مِنْ شَهْرِ صَفَرْ

38. After fifty-two (years), there arrived seventy during the festival. This is well established.
39. They came from *Ṭaybah* making their pledge. Afterward, he migrated from Makkah on Monday in the month of Safar.

* * *

---

[57] Ṣaḥīḥ al-Bukhārī No. (3893) and Ṣaḥīḥ Muslim No. (1709).

VERSES 38-39: THE SECOND PLEDGE OF ALLEGIANCE AT AL-ʻAQABAH

Explanation

وَ بَعْدَ ثِنْتَيْنِ وَ خَمْسِينَ

"After fifty-two (years)" From the birth of the Prophet (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ).

أَتَى

"There arrived" To him (i.e. the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ).

سَبْعُونَ

"Seventy" Meaning men.

فِي الْمَوْسِمِ

"During the festival" Of al-Ḥajj.

هَذَا ثَبَتَا

"This is well established" In the authentic aḥādīth.

They arrived,

مِنْ طَيْبَةٍ فَبَايَعُوا

"From *Ṭaybah* making their pledge" Meaning to the Prophet (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) and the second time at al-ʿAqabah.

ثُمَّ هَجَرْ

"Afterward, he migrated" He, meaning the Prophet (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ).

مَكَّةَ يَوْمَ اثْنَيْنِ مِنْ شَهْرِ صَفَرْ

"From Makkah on Monday in the month of Safar." This is one of the statements regarding this matter. Although, there are some scholars who say it occurred in Rabī al-'Awwal.

Ibn Kathīr (رَحِمَهُ ٱللَّهُ) said in his book *The Beginning and the End*[58],

> "His migration (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) was in the month of Rabīʿ al-'Awwal thirteen years into his Prophethood (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ). This occurred on a Monday as related by Imām 'Aḥmad on the authority of Ibn ʿAbbās that he said, 'Your Prophet was born on a Monday. He left Makkah on a Monday. He received Prophethood on a Monday. He entered al-Madīnah on a Monday, and he passed away on a Monday.'"

---

[58] (4/443-444).

VERSES 40-41: HIS MIGRATION TO AL-MADĪNAH

The author (رَحِمَهُ ٱللَّهُ) said,

40– فَجَاءَ طَيْبَةَ الرِّضَا يَقِينَا   إِذْ كَمَّلَ الثَّلاَثَ وَالْخَمْسِينَا

41– فِي يَوْمِ الاِثْنَيْنِ وَدَامَ فِيهَا   عَشْرَ سِنِينَ كَمَلَتْ نَحْكِيهَا

40. He arrived in *Ṭaybah* pleased for certain as he completed fifty-three.
41. On a Monday (he arrived) and remained therein for a complete ten years as we have reported.

* * *

Explanation

فَجَاءَ طَيْبَةَ

"He arrived in *Ṭaybah*" Meaning the Prophet arrived in al-Madīnah as an immigrant.

الرِّضَا

"Pleased" The Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) is described as having a perfect state of contentment and satisfaction with Allāh (سُبْحَانَهُ وَتَعَالَىٰ).

يَقِينَا

"For certain" That this a matter well established and affirmed.

إِذْ كَمَّلَ الثَّلَاثَ وَ الْـخَمْسِينَا

"As he completed fifty-three" Of his life (عَلَيْهِ وَعَلَىٰ آلِهِ الصَّلَاةُ وَالسَّلَامُ).

فِي يَوْمِ الْاِثْنَيْنِ

"On a Monday" His entering al-Madīnah was on a Monday. Al-Ḥākim said,

> "Narrations have reached the level of being reported by numerous narrators that his leaving from Makkah and entering al-Madīnah was on a Monday."[59]

وَ دَامَ فِيهَا عَشْرَ سِنِينَ

"And remained therein for ten years" Until he passed away (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ).

كُمَّلًا

"A complete" A total of ten years.

نَحْكِيهَا

"As we have reported" In accordance to what has been mentioned in various versions of the Ḥadīth concerning this matter.

On the authority of Ibn 'Abbās (رَضِيَ ٱللَّهُ عَنْهُمَا) that he said,

> "The Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) was sent with the Message of Islām at the age of forty. He remained in Makkah for thirteen years receiving Revelation. Afterward, he was ordered to migrate, in which he did

---

[59] Ibn Ḥajr reports this in his book, *al-Fath* (Explanation of Ṣaḥīḥ al-Bukhārī) (7/236); and as-Ṣāliḥī reports this in his book, *Subul al-Hudā wa ar-Rashād* (3/360).

so for ten years, and he passed away at the age of sixty-three."[60]

---

[60] Its reference has been previously mentioned.

VERSE 42: THE ṢALĀH WAS MADE INTO FOUR UNITS AFTER BEING TWO UNITS

The author (رَحِمَهُ ٱللَّهُ) said,

42- أَكْمَلَ فِي الأُولَى صَلاَةَ الْحَضَرِ مِنْ بَعْدِ مَا جَمَّعَ فَاسْمَعْ خَبَرِي

42. The Ṣalāh made by the resident was perfected within the first. After it was assembled, so listen carefully.

* * *

Explanation

أَكْمَلَ فِي الأُولَى

"Was perfected within the first" Meaning the first year after the migration of the Prophet (عَلَيْهِ وَعَلَىٰ آلِهِ ٱلصَّلَاةُ وَٱلسَّلَامُ).

صَلَاةَ الْحَضَرِ

"Ṣalāh made by the resident" It was perfected. Hence, Ṣalāh Ẓuhr, ʿAsr, and ʿIshā' became four units of Ṣalāh.

The Ḥadīth related in Ṣaḥīḥ al-Bukhārī and Muslim on the authority of ʿĀ'ishah (رَضِيَ اللَّهُ عَنْهَا) that she said,

فُرِضَتِ الصَّلاَةُ رَكْعَتَيْنِ، ثُمَّ هَاجَرَ النَّبِيُّ صلى الله عليه وسلم فَفُرِضَتْ
أَرْبَعًا، وَتُرِكَتْ صَلاَةُ السَّفَرِ عَلَى الأُولَى

> **"Originally, two Rakʿat were prescribed in every prayer. When the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) migrated (to Madīnah) four Rakʿat were enjoined, while the journey prayer remained unchanged (i.e. two Rakʿat)."**

Meaning the Ṣalāh Ẓuhr, ʿAsr, and ʿIshā' which were two Rakʿat became four Rakaʿāt. The Ṣalāh performed while traveling remained two Rakʿat according to what was before the migration.

مِنْ بَعْدِ مَا جَمَّعَ

"After it was assembled" Meaning the Prophet (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) praying Ṣalātul Jumuʿah was only performed in al-Madīnah after his migration. As for Ṣalātul Jumuʿah, it was established in al-Madīnah before his migration.

فَاسْمَعْ خَبَرِي

VERSE 42: THE ṢALĀH WAS MADE INTO FOUR UNITS AFTER BEING TWO UNITS

"So, listen carefully" Meaning with comprehension and acceptance.

Ibn Kathīr (رَحِمَهُ ٱللَّهُ) said,

> "When he (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) left Qubā', he was riding on his she-camel al-Qaswā' on the day of Jumu'ah. The Sun's zenith had approached when he was in the community of Banū Sālim bin 'Awf. So, he led the Muslims in Ṣalātul Jumu'ah there in a valley named Rānūnā'. This was the first Jumu'ah that the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) led the Muslims in al-Madīnah or anywhere else. Because—and Allāh knows best—he nor his Companions were able to gather in Makkah in order to establish a single Jumu'ah that had a sermon and series of admonitions. Only because of the severe opposition and harm they would face."[61]

---

[61] In the book, *The Beginning and the End* (4/526).

VERSE 43: THE BUILDING OF MASJID QUBĀʾ

The author (رَحِمَهُ ٱللَّهُ) said,

43– ثُمَّ بَنَى الْمَسْـــجِـدَ فِي قُبَـاءِ وَمَسْـــجِـدَ الْـمَـدِيـنَـةِ الْغَـرَّاءِ

43. Afterward, he built the masjid in Qubāʾ and the beautiful Masjid of al-Madīnah.

* * *

Explanation

ثُمَّ بَنَى الْمَسْجِدَ

"Afterward, he built the Masjid" This is well-known.

فِي قُباءِ

"In Qubāʾ" This is a well-known district located roughly six kilometers south of the Prophet's masjid. So, the first thing that he (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) did upon arriving in this district—in which he settled in the house of Banū ʿUmar bin ʿAwf—was building this blessed masjid.

This demonstrates the obligation that the masjid has which it should the primary concern of the Muslim. If he lives in an area, the masjid should be at the forefront of what he must have in mind.

Ibn Kathīr (رَحِمَهُ ٱللَّهُ) said in his book *The Beginning and the End,*

> "When the Prophet's camel descended in al-Madīnah, the first place he went to was the house of Banū ʿUmar bin ʿAwf which is in Qubāʾ--as previously mentioned—so he stayed there more days than some scholars have stated. Some say it was for twenty-two nights, while others say it was for eighteen nights, and some say it was roughly ten nights. Mūsā bin ʿUqabah said it was three nights. The most well-known time was what Ibn Isḥāq and others have mentioned that the Prophet (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ) stayed with them from Monday until Jumuʿah. He built during the extent of that time—as we mentioned earlier—Masjid Qubāʾ which is a noble and praiseworthy place of worship. Allāh revealed about it,
>
> ﴿ لَّمَسْجِدٌ أُسِّسَ عَلَى ٱلتَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَن تَقُومَ فِيهِ ۚ فِيهِ رِجَالٌ
> يُحِبُّونَ أَن يَتَطَهَّرُوا۟ ۚ وَٱللَّهُ يُحِبُّ ٱلْمُطَّهِّرِينَ ﴿١٠٨﴾ ﴾

> **"Verily, the mosque whose foundation was laid from the first day on piety is more worthy that you stand therein (to pray). In it are men who love to clean and to purify themselves. And Allāh loves those who make themselves clean and pure"** [*Sūrah at-Tawbah* 9:108]
>
> Just like we discussed the affirmation of that in the Tafsir[62], we also mentioned the Ḥadīth in Ṣaḥīḥ Muslim[63] the Prophet's masjid in al-Madīnah…."[64]

وَ مَسْجِدَ الْـمَدِينَةِ الْغَرَّاءِ

"And the beautiful Masjid of al-Madīnah." He (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) built the Masjid of al-Madīnah. He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) had purchased the land which used to be a place for dehydrating dates owned by Suhayl and Sahl, two orphaned boys under the care of As'ad bin Zurārah (رَضِيَ اللَّهُ عَنْهُ). The Prophet's (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) she-camel used to kneel down there. So, he built the masjid in that place. As it is mentioned in Ṣaḥīḥ al-Bukhārī[65], he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) would bring milk to those building and took part in its construction. They used to say while working,

---

[62] Tafsir ibn Kathīr (4/212-216).

[63] Ṣaḥīḥ Muslim No. (1398).

[64] (4/516).

[65] Ṣaḥīḥ al-Bukhārī No. (3932).

اللَّهُمَّ إِنَّ الْأَجرَ أَجرُ الْآخِرَهْ ***** فَارْحَم الْأَنْصَارَ وَ الْـمُهَاجِرَهْ

"O Allāh! Indeed, the reward for building this will be given in the hereafter. So, have mercy upon the al-Ansār and those migrated."

VERSES 44-45: BUILDING THE PROPHET'S DWELLINGS

The author (رَحِمَهُ ٱللَّهُ) said,

44– ثُمَّ بَنَى مِنْ حَوْلِهِ مَسَاكِنَهْ   ثُمَّ أَتَى مِنْ بَعْدُ فِي هَذِي السَّنَهْ

45– أَقَلُّ مِنْ نِصْفِ الَّذِينَ سَافَرُوا   إِلَى بِلاَدِ الْحُبْشِ حِينَ هَاجَرُوا

44. Afterward, he built his dwellings around it. Then arrived after that in this year.
45. Less than half of those who traveled to the land of al-Habashah when they migrated.

* * *

Explanation

ثُمَّ بَنَى

"Afterward he built" Meaning the Prophet (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ).

مِنْ حَوْلِهِ

"Around it" Meaning around the Prophet's masjid.

مَسَاكِنَهْ

"His dwellings" Meaning a house for Sawdah, then another house for 'Ā'ishah (رَضِيَ ٱللَّهُ عَنْهُمَا) in preparation to consummate his marriage to her. Afterward, every time the need for a new house came, he built it next to his masjid (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ).

Adh-Dhahabī (رَحِمَهُ ٱللَّهُ) said,

> "It wasn't conveyed to us that he (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) built nine houses when he initially built the masjid. Nor did I consider he did that. He only wanted to build one house for Sawdah, the Mother of the Believers. Then he didn't need another house until he consummated his marriage to 'Ā'ishah (رَضِيَ ٱللَّهُ عَنْهَا) in the month of Shawwāl in the second year after his migration. So, it is

> understood that he may have built the houses at different times."[66]

His dwellings were modest. Al-Bukhārī mentions in his book *al-Adab al-Mufrad* on the authority of Dāwud bin Qays (رَضِيَ ٱللَّهُ عَنْهُ) who said,

رَأَيْتُ الْحُجُرَاتِ مِنْ جَرِيدِ النَّخْلِ مَغْشِيًّا مِنْ خَارِجٍ بِمُسُوحِ الشَّعْرِ، وَأَظُنُّ عَرْضَ الْبَيْتِ مِنْ بَابِ الْحُجْرَةِ إِلَى بَابِ الْبَيْتِ نَحْوًا مِنْ سِتٍّ أَوْ سَبْعِ أَذْرُعٍ، وَأَحْزِرُ الْبَيْتَ الدَّاخِلَ عَشْرَ أَذْرُعٍ، وَأَظُنُّ سُمْكَهُ بَيْنَ الثَّمَانِ وَالسَّبْعِ نَحْوَ ذَلِكَ

> **"I saw that the rooms were made from the stumps of palm trees covered on the outside with smoothed hair. I think that the width of the house from the door of the room to the door of the house was about six or seven spans. The width of the room inside was ten spans. I think that the ceiling was between seven and eight, or there about."**[67]

ثُمَّ أَتَى مِنْ بَعْدُ فِي هَذِي السَّنَه

---

[66] He said this statement in his summarization of the book *ar-Rawḍ al-ʿUnuf* entitled *Babal ar-Rawḍ* just as it is mentioned in the book, *Subul al-Hudā wa ar-Rashād* (3/506) and (13/56).

[67] *Al-Adab al-Mufrad* No. (451); and Shaykh al-Albānī (رَحِمَهُ ٱللَّهُ) graded his chain of narrators to be Ṣaḥīḥ in his book *Ṣaḥīḥ al-Adab al-Mufrad* (Ḥadīth #352).

"Then arrived after that in this year" Meaning among those who migrated.

أَقَلُّ مِنْ نِصْفِ الَّذِينَ سَافَرُوا

"Less than half of those who traveled" Meaning less than half of those who migrated the second time to the land of al-Habashah, whereas their number was above eighty men and eighteen women.

As-Ṣāliḥī said in the book, *Subul al-Hudā*[68],

> "Those who migrated from Makkah resided in the land of al-Habashah under the ruler an-Najāshī in excellent care. 'Abdullāh bin Mas'ūd returned back to Makkah too soon. When the Muslim heard that the Prophet (صَلَّىٰاللَّهُعَلَيْهِوَسَلَّمَ) migrated to al-Madīnah, thirty-three men and eight women followed."

So, if there were thirty-three men and eight women who followed the Prophet (صَلَّىٰاللَّهُعَلَيْهِوَسَلَّمَ) from the land of al-Habashah that is less than half of the men and women who made the migration to the land of al-Habashah the second time.

---

[68] (2/524).

VERSE 46: UNITING THE MUHĀJIRŪN AND THE ANSĀR AS BROTHERS

The author (رَحِمَهُ ٱللَّهُ) said,

46- وَفِيهِ آخَى أَشْرَفُ الأَخْيَارِ بَيْنَ الْمُهَاجِرِينَ وَالأَنْصَارِ

46. In it, the best of the best united the Muhājirūn and Ansār as brothers.

Explanation

وَ فِيهِ

"In it" Meaning in this year, the first of the migration.

آخَى أَشْرَفُ الأَخْيَارِ

"The Muhājirūn and Ansār" To bring comfort to each of them and rid them of feeling estranged, separated from their family and kinfolk. Also, to strengthen their bond of one another.

Ibn al-Qayyim (رَحِمَهُ ٱللَّهُ) said in his book *Zaad al-Ma'ād*,

> "Afterward, the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) united the Muhājirūn and Ansār as brothers in the house of Anas bin Mālik. There were ninety men. Half of them from the Muhājirūn and half of them from the Ansār. He untied them as brothers to bring comfort and that they can inherit from one another aside from their kin up until the battle of Badr. When Allāh revealed,
>
> ﴿ وَأُوْلُواْ ٱلْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَٰبِ ٱللَّهِ ﴾
>
> **"And blood relations among each other have closer personal ties in the Decree of Allāh (regarding inheritance)."** [*Sūrah al-Ahzāb* 33:6]

Then the inheritance reverted back to the kinfolk aside the previous joining of brotherhood." [69]

This religious brotherhood was cited by the al-Ansār in the most delightful examples of selflessness. Allāh (سُبْحَانَهُ وَتَعَالَىٰ) praised their nobility and super level of selflessness in a verse from the Qur'ān. Allāh (سُبْحَانَهُ وَتَعَالَىٰ) says,

---

[69] (3/63)

﴿ وَٱلَّذِينَ تَبَوَّءُو ٱلدَّارَ وَٱلْإِيمَٰنَ مِن قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا
يَجِدُونَ فِى صُدُورِهِمْ حَاجَةً مِّمَّآ أُوتُوا۟ وَيُؤْثِرُونَ عَلَىٰٓ أَنفُسِهِمْ وَلَوْ كَانَ
بِهِمْ خَصَاصَةٌ ۚ وَمَن يُوقَ شُحَّ نَفْسِهِۦ فَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ٩
﴾

> **"And those who, before them, had homes (in Al-Madīnah) and had adopted the Faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Bani An-Nadir), and give them (emigrants) preference over themselves, even though they were in need of that. And whosoever is saved from his own covetousness; such are they who will be successful."**
> [*Sūrah al-Ḥashr* 59:9]

Even to the point that one of the al-Ansār relinquished half of his wealth to his brother from the al-Muhājirūn. Al-Bukhārī related on this subject on the authority of Anas (رَضِيَ اللَّهُ عَنْهُ) who said,

قَدِمَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ، فَآخَى النَّبِيُّ صلى الله عليه وسلم بَيْنَهُ وَبَيْنَ
سَعْدِ بْنِ الرَّبِيعِ الأَنْصَارِيِّ، فَعَرَضَ عَلَيْهِ أَنْ يُنَاصِفَهُ أَهْلَهُ وَمَالَهُ، فَقَالَ
عَبْدُ الرَّحْمَنِ بَارَكَ اللَّهُ لَكَ فِي أَهْلِكَ وَمَالِكَ، دُلَّنِي عَلَى السُّوقِ. فَرَبِحَ
شَيْئًا مِنْ أَقِطٍ وَسَمْنٍ، فَرَآهُ النَّبِيُّ صلى الله عليه وسلم بَعْدَ أَيَّامٍ وَعَلَيْهِ

وَضَرٌ مِنْ صُفْرَةٍ، فَقَالَ النَّبِيُّ صلى الله عليه وسلم " مَهْيَمْ يَا عَبْدَ الرَّحْمَنِ ." قَالَ يَا رَسُولَ اللَّهِ، تَزَوَّجْتُ امْرَأَةً مِنَ الأَنْصَارِ. قَالَ " فَمَا سُقْتَ فِيهَا ." فَقَالَ وَزْنَ نَوَاةٍ مِنْ ذَهَبٍ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " أَوْلِمْ وَلَوْ بِشَاةٍ

"When 'Abdur-Rahman bin 'Awf came to Madīnah and the Prophet (ﷺ) established the bond of brotherhood between him, and Sa`d bin Ar-Rabī-al-Ansārī, Sa'd suggested that `Abdur-Rahman should accept half of his property and family. `Abdur Rahman said, "May Allāh bless you in your family and property. Guide me to the market." So `Abdur-Rahman (while doing business in the market) made some profit of some condensed dry yogurt and butter. After a few days, the Prophet (ﷺ) saw him wearing clothes stained with yellow perfume. The Prophet (ﷺ) asked, "What is this, O `Abdur-Rahman?" He said, "O Allāh's Messenger (ﷺ)! I have married an Ansār woman." The Prophet (ﷺ) asked, "What have you given her as Mahr?" He (i.e. `Abdur-Rahman) said, "A piece of gold, about the weight of a date stone." Then the Prophet said, give a *walīmah* (post wedding banquet), even if you only use one sheep."[70]

---

[70] Ṣaḥīḥ al-Bukhārī No. (3937) and (5072).

VERSE 47: THE CONSUMMATION OF HIS MARRIAGE TO ‘Ā’ISHAH & THE ’ADHĀN WAS LEGISLATED

The author (رَحِمَهُ ٱللَّهُ) said,

47- ثُمَّ بَنَى بِابْنَةِ خَيْرِ صَحْبِهِ   وَشَرَعَ الْأَذَانَ فَاقْتَدِ بِهِ

47. Afterward, he consummated his marriage to the daughter of his best companion, and the ’Adhān was legislated, so follow him.

Explanation

ثُمَّ بَنَى

“Afterward he consummated” Meaning the Prophet (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ) consummated (his marriage) in the first year of his migration to al-Madīnah according to the author’s and a group of scholars' opinion, although some scholars say it was in the second year of the migration.[71]

بِابْنَةِ خَيْرِ صَحْبِهِ

"To the daughter of his best companion" Meaning to 'Ā'ishah (رَضِيَ اللَّهُ عَنْهَا).

خَيْرِ صَحْبِهِ

"His best companion" Meaning Abū Bakr as-Ṣiddīq (رَضِيَ اللَّهُ عَنْهُ).

Her age at that time was nine. Al-Bukhārī and Muslim related a Ḥadīth on the authority of 'Ā'ishah (رَضِيَ اللَّهُ عَنْهَا) in their Ṣaḥīḥ in which she said,

تَزَوَّجَنِي النَّبِيُّ صلى الله عليه وسلم وَأَنَا بِنْتُ سِتِّ سِنِينَ، فَقَدِمْنَا الْمَدِينَةَ فَنَزَلْنَا فِي بَنِي الْحَارِثِ بْنِ خَزْرَجٍ، فَوُعِكْتُ فَتَمَرَّقَ شَعَرِي فَوَفَى جُمَيْمَةً، فَأَتَتْنِي أُمِّي أُمُّ رُومَانَ وَإِنِّي لَفِي أُرْجُوحَةٍ وَمَعِي صَوَاحِبُ لِي، فَصَرَخَتْ بِي فَأَتَيْتُهَا لاَ أَدْرِي مَا تُرِيدُ بِي فَأَخَذَتْ بِيَدِي حَتَّى أَوْقَفَتْنِي عَلَى باب الدَّارِ، وَإِنِّي لأَنْهَجُ، حَتَّى سَكَنَ بَعْضُ نَفَسِي، ثُمَّ أَخَذَتْ شَيْئًا مِنْ مَاءٍ فَمَسَحَتْ بِهِ وَجْهِي وَرَأْسِي ثُمَّ أَدْخَلَتْنِي الدَّارَ فَإِذَا نِسْوَةٌ مِنَ

---

[71] Look in the book, *Fath al-Bārī* (Explanation of Ṣaḥīḥ al-Bukhārī) by Ibn Ḥajr (7/224).

الأَنْصَارِ فِي الْبَيْتِ فَقُلْنَ عَلَى الْخَيْرِ وَالْبَرَكَةِ، وَعَلَى خَيْرِ طَائِرٍ. فَأَسْلَمَتْنِي إِلَيْهِنَّ فَأَصْلَحْنَ مِنْ شَأْنِي، فَلَمْ يَرُعْنِي إِلاَّ رَسُولُ اللَّهِ صلى الله عليه وسلم ضُحًى، فَأَسْلَمَتْنِي إِلَيْهِ، وَأَنَا يَوْمَئِذٍ بِنْتُ تِسْعِ سِنِينَ

"The Prophet (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) engaged me when I was a girl of six (years). We went to Madīnah and stayed at the home of Banī-al-Hārith bin Khazraj. Then I got ill, and my hair fell down. Later on, my hair grew (again) and my mother, Umm Rūmān, came to me while I was playing in a swing with some of my girlfriends. She called me, and I went to her, not knowing what she wanted to do to me. She caught me by the hand and made me stand at the door of the house. I was breathless then, and when my breathing became all right, she took some water and rubbed my face and head with it. Then she took me into the house. There in the house, I saw some Ansārī women who said, "Best wishes and Allāh's Blessing and good fortune." Then she entrusted me to them, and they prepared me (for the marriage). Unexpectedly, Allāh's Messenger came to me in the forenoon, and my mother handed me over to him, and at that time I was a girl of nine years of age."[72]

وَ شَرَعَ الأَذَانَ

---

[72] Ṣaḥīḥ al-Bukhārī No. (3894) and Ṣaḥīḥ Muslim No. (1422).

"And the ʾAdhān was legislated" Meaning for the Ṣalāh. Before its legislation, the people wait for the time of the Ṣalāh. When they felt the time was approaching, they headed to the masjid. The Ḥadīth of Ibn ʿUmar (رَضِيَ اللَّهُ عَنْهُمَا) related by al-Bukhārī and Muslim in their Ṣaḥīḥ in which he said,

كَانَ الْمُسْلِمُونَ حِينَ قَدِمُوا الْمَدِينَةَ يَجْتَمِعُونَ فَيَتَحَيَّنُونَ الصَّلاَةَ، لَيْسَ يُنَادَى لَهَا، فَتَكَلَّمُوا يَوْمًا فِي ذَلِكَ، فَقَالَ بَعْضُهُمْ اتَّخِذُوا نَاقُوسًا مِثْلَ نَاقُوسِ النَّصَارَى. وَقَالَ بَعْضُهُمْ بَلْ بُوقًا مِثْلَ قَرْنِ الْيَهُودِ. فَقَالَ عُمَرُ أَوَلاَ تَبْعَثُونَ رَجُلاً يُنَادِي بِالصَّلاَةِ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَا بِلاَلُ قُمْ فَنَادِ بِالصَّلاَةِ

"When the Muslims arrived at Madīnah, they used to assemble for the prayer and used to guess the time for it. During those days, the practice of ʾAdhān for the prayers had not been introduced yet. Once they discussed this problem regarding the call for prayer. Some people suggested the use of a bell like the Christians. Others proposed a trumpet like the horn used by the Jews, but ʿUmar was the first to suggest that a man should call (the people) for the prayer. So, Allāh's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) ordered Bilāl to get up and pronounce the ʾAdhān for prayers."[73]

---

[73] Ṣaḥīḥ al-Bukhārī No. (604) and Ṣaḥīḥ Muslim No. (377).

The intent of the statement, **'pronounce the 'Adhān for the prayers'** is the well-known 'Adhān. Rather, what is intended is that it is said, *'as-Ṣalāh gather!'* and they gathered. It is mentioned in the book, *at-Tabaqāt*[74] that Ibn S'ad from 'Urwah bin az-Zubayr, Zayd bin Aslam, and Sa'īd bin al-Musayyib said,

> "In the time of the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ), before the command of the 'Adhān came, the people gathered when an announcer said, *'as-Ṣalāh, gather!'*"

Then after that 'Abdullāh bin Zayd (رَضِيَ ٱللَّهُ عَنْهُ) had a dream and told it to the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ). In this dream, he heard the words of the 'Adhān *'Allāh Akbār Allāh Akbār'* to the ending. So, the Prophet (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ) said,

> إِنَّهَا لَرُؤْيَا حَقٌّ إِنْ شَاءَ اللَّهُ فَقُمْ مَعَ بِلَالٍ فَأَلْقِ عَلَيْهِ مَا رَأَيْتَ فَلْيُؤَذِّنْ بِهِ فَإِنَّهُ أَنْدَى صَوْتًا مِنْكَ
>
> **"It is a genuine vision, and he then should use it to call people to prayer, for he has a louder voice than you have."**[75]

Hence, the well-known 'Adhān was legislated.

---

[74] (1/246)

[75] Related by Abū Dāwud No. (499); and at-Tirmidhi No. (189); and Ibn Maajah No. (706). Shaykh Al-Albānī (رَحِمَهُ ٱللَّهُ) graded it Ḥasan.

VERSE 47: THE CONSUMMATION OF HIS MARRIAGE TO ʿĀʾISHAH & THE ʾADHĀN WAS LEGISLATED

فَاقْتَدِي بِهِ

"So, follow him" Because he is the Imām of the pious, the model and example for the believers. Likewise, it has been legislated for the Muslim to follow the caller of the 'Adhān and repeat after him except for the part when the caller of the 'Adhān says, *'Hayy ala Ṣalāh, Hayy ala Falāh'* one should say after, *'Laa hawla wa Laa quwah illa billah'* (We have no strength or power except by means of Allāh) as mentioned from the Messenger of Allāh (عَلَيْهِ وَعَلَىٰ آلِهِ الصَّلَاةُ وَالسَّلَامُ).[76]

---

[76] Ṣaḥīḥ al-Bukhārī No. (613).

VERSES 48-50: THE IMPORTANCE OF LEARNING ABOUT THE MILITARY CAMPAIGNS OF THE PROPHET AND THE NUMBER IN WHICH HE ATTENDED

The author (رَحِمَهُ ٱللَّهُ) said,

48- وَغَزْوَةُ الْأَبْوَاءِ بَعْدُ فِي صَفَرْ   هَذَا وَفِي الثَّانِيَةِ الْغَزْوُ اشْتَهَرْ

49- إِلَى بُوَاطَ ثُمَّ بَدْرٍ وَوَجَبْ   تَحَوُّلُ الْقِبْلَةِ فِي نِصْفِ رَجَبْ

50- مِنْ بَعْدِ ذِي الْعُشَيْرُ يَا إِخْوَانِي   وَفَرْضُ شَهْرِ الصَّوْمِ فِي شَعْبَانِ

48. Then the military campaign of al-ʾAbwāʾ was in Safar. In the second, this military campaign became well-known.
49. Afterward, was Buwāṭ, then Badr. In the middle of Rajab, the Qiblah was changed.
50. O' my brothers! Then after that was Dhūl ʿUshayr and then the obligation to fast the month of Ramaḍān came in Shʿabān.

VERSES 48-50: THE IMPORTANCE OF LEARNING ABOUT THE MILITARY CAMPAIGNS OF THE PROPHET AND THE NUMBER IN WHICH HE ATTENDED

Explanation

The author begins here the discussion concerning the military campaigns of the Noble Prophet (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ). Before discussing the topic, it is befitting to call to our attention to the significance of learning his military campaigns (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) and its tremendous benefit.

Al-Khaṭīb al-Baghdādī related in his book *al-Jāmi' li Akhlāq ar-Rāwī*[77]on the authority of 'Ismā'īl ibn Muḥammad bin S'ad bin Abī Waqqāṣ az-Zuhrī al-Madanī who said,

> "My father would teach us about the military campaigns of the Messenger of Allāh (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ), and he would count them to his raiding parties and us. And he would say, 'My dear son, these are the achievements of your forefathers so don't forget them."

---

[77] No. (1590).

Al-Khaṭīb al-Baghdādī related from Zayn al-ʿĀbidīn ʿAlī bin al-Ḥusayn bin ʿAlī that he said,

> "We would learn about the military campaigns and raiding parties of the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) just like we would learn a Sūrah from the Qur'ān."[78]

The military campaigns of the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) were numerous. Some of which, he took part in himself and some military campaigns, expeditions, and raiding parties which he didn't take part in.

Al-Bukhārī and Muslim both related on the authority of Abī Isḥāq as-Sabīʿī who said,

> قُلْتُ لِزَيْد بْنِ أَرْقَم رَضِيَ اللهُ عَنْهُ : كَمْ غَزَا رَسُولُ اللَّهِ صلى الله عليه وسلم قَالَ تِسْعَ عَشْرَةَ فَقُلْتُ كَمْ غَزَوْتَ أَنْتَ مَعَهُ قَالَ سَبْعَ عَشْرَةَ غَزْوَةً

> **"I said to Zayd bin Arqam (رَضِيَ ٱللَّهُ عَنْهُ): How many military campaigns did the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) undertake? He said: Nineteen campaigns. I asked him: On how many campaigns did you**

---

[78] No. (1591)

> **accompany him? He said: On seventeen campaigns."**[79]

Al-Ḥāfiẓ Ibn Ḥajr said in his explanation of this Ḥadīth,

> "As for his statement in the Ḥadīth **'nineteen'**, it is referring to the military campaigns that the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) went out on himself where he fought or not. However, Abū Y'alā related by way of Abū az-Zubayr on the authority of Jābir (رَضِيَ ٱللَّهُ عَنْهُ) that the number of military campaigns was twenty-one and its chain of narrators is Ṣaḥīḥ, and its origin was in Ṣaḥīḥ Muslim. So, based upon this, Zayd bin Arqam (رَضِيَ ٱللَّهُ عَنْهُ) failed to mention two, or he counted two military campaigns as one. However, ibn S'ad extended the number of military campaigns which the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) was in himself to twenty-seven and al-Wāqidī followed him in that. This is in line with what Ibn Isḥāq counted except that he didn't separate al-Qurā from the battle of Khaybar. As for the expeditions and raiding parties, Ibn Isḥāq counted thirty-six and al-Wāqidī counted forty-eight. Ibn al-Jawzī related in the book *at-Talqīh* fifty-six and al-Mas'ūdī counted sixty. Our Shaykh conveyed to us in the poetry on *as-Sīrah* that it increased to seventy and with al-Hākim in the

---

[79] Ṣaḥīḥ al-Bukhārī No. (3949) and Muslim No. (1254). The narrator said at the ending, **"I said, 'Which of them was first?' He said, 'al-'Ushayr.'"**

book *al-Iklīl* it increased to one-hundred. Perhaps he intended to add the military campaigns together."[80]

وَ غَزْوَةُ الْأَبْوَاءِ بَعْدُ فِي صَفَرْ

"Then the military campaign of al-'Abwā' was in Safar" This military campaign occurred in the month of Safar in the second year of the migration. It was also called the military campaign of Waddān. Both of these places are near each other. Al-'Abwā' is about twenty-four miles from al-Madīnah. Although no fighting occurred in this military campaign; rather peace was made with the leader of Banī Damrah bin 'Abdul Manāh bin Kinānah, Majdī bin 'Umar.

هَذَا وَ فِي الثَّانِيَةِ

"In the second" Meaning the second year of the migration.

الْغَزْوُ اشْتَهَرْ

"The military campaign became well-known" This was mainly because the Muslims gained power and support. So, fighting became prescribed. That was the starting point, and its fame occurred in the second year of the Prophet's (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) migration to al-Madīnah.

---

[80] In the book, *Fath al-Bārī* (7/280-281).

VERSES 48-50: THE IMPORTANCE OF LEARNING ABOUT THE MILITARY CAMPAIGNS OF THE PROPHET AND THE NUMBER IN WHICH HE ATTENDED

إِلَى بُوَاطٍ

"Afterward it was Buwāṭ" Meaning that then the Messenger of Allāh (ﷺ) made an attack in the month of Rabī' al-'Ākhir to Buwāṭ. He wanted to obstruct one of the business caravans to the Quraysh so it would reach Buwāṭ from the direction of Rawḍā. Afterward, he returned to al-Madīnah without encountering any traps. He remained in there for the rest of Rabī al-'Ākhir and some of Jumāda al-Ulā.

ثُمَّ بَدْرٍ

"Then Badr" Meaning afterward, he went to the first military campaign in Badr in the month of Jumāda al-Ulā. This military campaign was also called Safawān. This is because Kurz bin Jābir al-Fihrī made a raid on some livestock in al-Madīnah. So, the Messenger of Allāh (ﷺ) left out seeking him until he reached a valley called Safawān in a section of Badr. Kurz bin Jābir slipped away, and the Prophet (ﷺ) wasn't able to catch him, so he returned back to al-Madīnah.

وَ وَجَبْ تَحَوُّلُ الْقِبْلَةِ فِي نِصْفِ رَجَبْ

"In the middle of Rajab, the Qiblah was changed." The people of knowledge didn't disagree that the changing of the

Qiblah from *Bayt al-Maqdas* to the noble K'abah happened in the second year of the Hijrah before the big battle in Badr. However, they do disagree as to the month. Some scholars say it happened in Sh'abān. Others say it happened in Jumāda al- 'Ākhir and others say it occurred in Rajab as the author (رَحِمَهُ ٱللَّهُ) said, which is the statement of the main group of scholars. Al-Ḥāfiẓ Ibn Ḥajr said in his explanation of Ṣaḥīḥ al-Bukhārī *Fath al-Bārī*[81],

> "The changing of the Qiblah occurred in the middle of the month of Rajab in the second year according to the most correct opinion. So, based upon this the main group of scholars is absolutely certain of the matter as well. Also, al-Ḥākim related it with a Ṣaḥīḥ chain of narrators leading back to Ibn 'Abbās (رَضِيَ ٱللَّهُ عَنْهُمَا)."

مِنْ بَعْدُ ذِي الْعُشَيْرِ يَا إِخْوَانِي

"O' my brothers! Then after that was Dhūl 'Ushayr" Meaning that the first military campaign in Badr was after the military campaign in Dhūl 'Ushayr. It was also called 'Ushayrah or 'Ushayrā. It occurred ten days before Badr. The Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) came out himself on this military campaign in the middle of Jumāda al-Ulā until he reached the place in the center of Yanbu'. He remained there for the rest of the month and stayed some nights in the month of Jumāda al-'Ākhir. He made peace with Banī Mudlij, then returned back to al-Madīnah without encountering any traps.

---

[81] In the book, *Fath al-Bārī* (1/122). Also, look in ibn Kathīr's book *The Beginning and the End* (5/45).

وَ فَرْضُ شَهْرِ الصَّوْمِ فِي شَعْبَانِ

"And then the obligation to fast the month (of Ramaḍān) came in Sh'abān" In the second year of the migration after the Qiblah was changed to the K'abah a month ago. This was in the month of Sh'abān[82].

---

[82] Look in the book, *The Beginning and the End* by Ibn Kathīr (5/52).

VERSE 51: THE BIG MILITARY CAMPAIGN IN BADR

The author (رَحِمَهُ ٱللَّهُ) said,

51- وَالْغَزْوَةُ الْكُبْرَى الَّتِي بِبَـدْرِ فِي الصَّوْمِ فِي سَابِعِ عَشْرِ الشَّهْرِ

51. The biggest military campaign, which was in Badr, happened while fasting on the seventeenth of the month.

* * *

Explanation

وَالْغَزْوَةُ الْكُبْرَى الَّتِي بِبَدْرِ

"The biggest military campaign, which was in Badr" This was the first of the major military campaigns in which war between the Muslims and the disbelievers broke out. The Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) originally came out to encounter a caravan for the Quraysh returning from Shām (Syria) on business in the company of Abū Sufyān. So, Abū Sufyān appealed for help from the Quraysh in Makkah. The Quraysh sent aid to them. So, they made preparations and left out to encounter the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ), and the caravan fled. The Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) and the polytheists met each other in the famous Battle of Badr. The killing occurred, and there was battling between both sides. Allāh (سُبْحَانَهُ وَتَعَالَىٰ) granted the believers a clear victory and the disbelievers were utterly defeated. The disbelievers fled from the believers. The Muslims captured a group of seventy and killed a group of seventy. The majority of those killed were the supporters, senior leaders, and distinguished individuals in this battle. On the night of the fighting, the Prophet (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ) pointed out those senior fighters and indicated the specific places as affirmed in Ṣaḥīḥ Muslim in which he said, 'This is the fighter such and such. Not a single person made a mistake in the place which the Noble Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) specified. The Muslims obtained great spoils in this battle. It was the day of *Furqān* as Allāh (تَبَارَكَ وَتَعَالَىٰ) called it in the Qur'ān. Because Allāh made a distinction between the truth and falsehood. The Muslims were strengthened, and the disbelievers were humiliated. Dread and fear were cast in the hearts of the enemies and adversaries of Islām on that day.

فِي الصَّوْمِ فِي سَابِعِ عَشْرِ الشَّهْرِ

"While fasting on the seventeenth of the month" Meaning the military campaign was on the seventeenth of the blessed month of Ramaḍān in the second year after the Hijrah.

VERSES 52-53: THE RELIGIOUS OBLIGATION OF ZAKĀT AL-FITR AND ZAKĀT OF THE WEALTH

The author (رَحِمَهُ ٱللَّهُ) said,

52- وَوَجَبَتْ فِيهِ زَكَاةُ الْفِطْرِ   مِنْ بَعْدِ بَدْرٍ بِلَيَالٍ عَشْرِ

53- وَفِي زَكَاةِ الْمَالِ خُلْفٌ فَادْرِ

52. At that time, Zakāt al-Fitr became an obligation, ten nights after Badr.
53. And understand that regarding Zakāt on the (Muslim's) wealth is a disagreement.

Explanation

وَ وَجَبَتْ فِيهِ

VERSES 52-53: THE RELIGIOUS OBLIGATION OF ZAKĀT AL-FITR AND ZAKĀT OF THE WEALTH

"(It) became an obligation at that time." Meaning in the month of Fasting (Ramaḍān).

زَكَاةُ الْفِطْرِ

"Zakāt al-Fitr" Meaning al-Fitr from the blessed month of Ramaḍān is a Sā'a of food obligatory upon the young, the old, male, female, free, and the slave to give. This Zakāt is called *Zakāt al-Fitr* because it associated with breaking one's fast in the blessed month of Ramaḍān.

مِنْ بَعْدِ بَدْرٍ بِلَيَالٍ عَشْرِ

"Ten nights after Badr" Meaning that Zakāt al-Fitr was made an obligation near the end of Ramaḍān, ten days after the military campaign of Badr. The Battle of Badr was on the seventeenth day and ten days after that, but before the ending of the month by two or three days, this Zakāt was made an obligation.

Ibn Jarīr at-Tabarī (رَحِمَهُ ٱللَّهُ) said,

> "In the second year, the Muslims were ordered to pay Zakāt al-Fitr. Some say, 'Indeed, the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) addressed the people a day or two before the Eid and ordered them to it.'"[83]

---

[83] In the book, *the History of the Imāms and Kings* (2/18).

وَفِي زَكَاةِ الْمَالِ

"Regarding Zakāt on the (Muslim's) wealth" This is a religious duty on a portion of one's wealth.

خُلْفٌ

"Is a disagreement" Meaning there is a disagreement among the people of knowledge as to when it was made obligatory. A group of scholars say, 'It was in the second year of the Hijrah of the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ).'"

Imām Ibn Kathīr (رَحِمَهُ ٱللَّهُ) said in his book *The Beginning and the End,*

> "In this year, as more than one of the latter scholars mentioned, the Zakāt on the Muslim's wealth was made obligatory."[84]

فَادْرِ

"And understand" Meaning learn about this matter.

---

[84] In the book, *The Beginning and the End* (5/54).

VERSES 53-55: THE PASSING AWAY OF RUQAYYAH, FĀTIMAH'S MARRIAGE TO 'ALI, AND AL-'ABBĀS ACCEPTING ISLĀM

The author (رَحِمَهُ ٱللَّهُ) said,

53– .... وَمَاتَتِ ابْنَةُ النَّبِيِّ الْبَرِّ

54– رُقَيَّةٌ قَبْلَ رُجُوعِ السَّفْرِ   زَوْجَةُ عُثْمَانَ وعُرْسُ الطُّهْرِ

55– فَاطِمَةٍ عَلَى عَلِيٍّ الْقَدْرِ   وَأَسْلَمَ الْعَبَّاسُ بَعْدَ الأَسْرِ

The 2nd half of verse **53.** The daughter of the Truthful Prophet died.

54. Ruqayyah, the wife of 'Uthmān (died) before his return from traveling, and the wedding of the chaste.

55. Fātimah to the noble 'Alī. And al-'Abbās accepted Islām after being captured.

Explanation

وَ مَاتَتْ ابْنَةُ النَّبِيِّ الْبَرِّ

"The daughter of the Truthful Prophet died" (عَلَيۡهِ ٱلصَّلَاةُ وَٱلسَّلَامُ) Meaning Ruqayyah (رَضِيَ ٱللَّهُ عَنۡهَا).

قَبْلَ رُجُوعِ السَّفْرِ

"Before his return from traveling" Meaning before the army returned to al-Madīnah after having fought. The Prophet (صَلَّى ٱللَّهُ عَلَيۡهِ وَسَلَّمَ) stayed on the outskirts for three days after the battle as it was customary for him as affirmed in Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim[85] whenever he conquered a people he would stay in their outskirts for three days and then return. So, after staying on the outskirts, he left with the captives of war and the spoils earned from the Battle of Badr heading toward al-Madīnah. He (عَلَيۡهِ ٱلصَّلَاةُ وَٱلسَّلَامُ) dispatched ahead of him two people bearing glad tidings of victory and triumph, ʿAbdullāh bin Rawāḥah (رَضِيَ ٱللَّهُ عَنۡهُ) was sent to the upper part of al-Madīnah and Zayd bin Hāritha (رَضِيَ ٱللَّهُ عَنْهُ) to the lower part of al-Madīnah. Usāmah bin Zayd (رَضِيَ ٱللَّهُ عَنْهُ) said,

---

[85] Ṣaḥīḥ al-Bukhārī No. (3065) and Ṣaḥīḥ Muslim No. (2875).

> "We received news of victory and triumph over those who ascribe partners to Allāh, reject and disbelieve in Him when we were burying Ruqayyah, the daughter of the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ)."

زَوْجَةُ عُثْمَانَ

"The wife of 'Uthmān" Bin 'Affān (رَضِيَ ٱللَّهُ عَنْهُ). He stayed back with her in al-Madīnah as ordered by the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) to tend to her. Because the Prophet left out for battle when she was sick and based upon this, he (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) gave 'Uthmān his share of the spoils of Badr.[86]

وَ

"And" This refers to following the completion of the Battle of Badr…

عُرْسُ الطُّهْرِ

---

[86] Look in the book, *The Beginning and the End* by Ibn Kathīr (رَحِمَهُ ٱللَّهُ) (5/311).

"The wedding of the chaste" Meaning the pure virgin woman…

فَاطِمَةٍ

"Fātimah" Meaning the daughter of the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ).

عَلَى عَلِيِّ الْقَدْرِ

"To the noble 'Alī" Meaning he had attained a high and lofty status. He was 'Alī bin Abī Ṭālib (رَضِيَ ٱللَّهُ عَنْهُ) the parental cousin of the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ).

The Ḥadīth related in Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim attesting to the marriage of 'Alī to Fātimah after the military campaign of Badr is that 'Alī (رَضِيَ ٱللَّهُ عَنْهُ) said,

كَانَتْ لِي شَارِفٌ مِنْ نَصِيبِي مِنَ الْمَغْنَمِ، وَكَانَ النَّبِيُّ صلى الله عليه وسلم أَعْطَانِي شَارِفًا مِنَ الْخُمْسِ، فَلَمَّا أَرَدْتُ أَنْ أَبْتَنِيَ بِفَاطِمَةَ ـ عَلَيْهَا السَّلاَمُ ـ بِنْتِ رَسُولِ اللَّهِ صلى الله عليه وسلم وَاعَدْتُ رَجُلاً صَوَّاغًا مِنْ بَنِي قَيْنُقَاعَ أَنْ يَرْتَحِلَ مَعِي فَنَأْتِيَ بِإِذْخِرٍ أَرَدْتُ أَنْ أَبِيعَهُ مِنَ الصَّوَّاغِينَ، وَأَسْتَعِينَ بِهِ فِي وَلِيمَةِ عُرُسِي

"I had a she-camel which I got in my share from the booty of the battle of Badr, and the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) had given me another she-camel from the

> **fifth of which Allāh had bestowed on him that day. And when I intended to celebrate my marriage to Fātimah, the daughter of the Prophet, I made an arrangement with a goldsmith from Banū Qaynuqā' 'that he should go with me to bring *Idhkhir* (i.e. a kind of grass used by gold-smiths) which I intended to sell to gold-smiths in order to spend its price on the marriage banquet."**[87]

وَأَسْلَمَ الْعَبَّاسُ

"And al-'Abbās accepted Islām" He was the parental uncle of the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ).

بَعْدَ الأَسْرِ

"After being captured" Whereas he was among those who were captured in this battle. However, the scholars differ in the time of him accepting Islām. Some of them say it was after his capture and the author (رَحِمَهُ ٱللَّهُ) was absolutely certain of it. Although, other scholars say that he definitely accepted Islām beforehand and that he came with disbelievers' army on this military campaign unwillingly and he kept his Islām hidden. What Imām Ahmad and others related to this matter attest to this. In which al-'Abbās (رَضِيَ ٱللَّهُ عَنْهُ) said,

---

[87] Ṣaḥīḥ al-Bukhārī No. (2089) and Ṣaḥīḥ Muslim No. (1979).

إِنِّي كُنْتُ مُسْلِماً قَبْلَ ذَلِكَ وَ إِنَّمَا اسْتَكْرَهُونِي

"Indeed, I was Muslim before this battle, and they (disbelievers) forced me to accompany them."[88]

---

[88] Related by Imām Ahmad No. (3310).

VERSE 56: THE MILITARY CAMPAIGN OF BANŪ QAYNUQĀʿ AND THE LEGISLATION OF SLAUGHTERING

The author (رَحِمَهُ ٱللَّهُ) said,

56- وَقَيْنُقَاعُ غَزْوُهُمْ فِي الْإِثْرِ   وَ بَعْدُ ضَحَّى يَوْمَ عِيدِ النَّحْرِ

56. And their military campaign with Qaynuqāʿ was at the wells. After that, he slaughtered on the day of Eid al-Naḥr.

Explanation

وَ قَيْنُقَاعُ غَزْوُهُمْ فِي الْإِثْرِ

"And their military campaign with Qaynuqāʿ was at the wells" Banū Qaynuqāʿ is one of three Jewish tribes that were in al-Madīnah. When the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) made Hijrah to al-Madīnah, he made peace with the Jew. They concluded the peace treaty, and it was written down. Banū Qaynuqāʿ were the first to violate the treaty. So, the Prophet (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ) attacked them at the wells of Badr in the middle of the month of Shawwāl. They later surrounded them for fifteen nights from the middle of Shawwāl until the beginning of Dhūl al-Qiddah. Allāh (سُبْحَانَهُ وَتَعَالَىٰ) cast fear in the hearts of Banū Qaynuqāʿ, and they surrendered to the Prophet (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ). He ordered that they be shackled and he intended on killing them. However, ʿAbdullāh bin Abī Ubay who openly declared his Islām urged the Prophet not to kill them. So, the Prophet (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ) ordered them that they be removed from al-Madīnah.[89]

وَ بَعْدُ ضَحَّى يَوْمِ عِيدِ النَّحْرِ

"After that, he slaughtered on the day of Eid al-Naḥr." Meaning, after the military of Banū Qaynuqāʿ, he slaughtered on the month of Dhūl Hijjah on the day of the Blessed Eid al-'Aḍḥā in the second year of Hijrah. Ibn al-Athīr said,

> "On the day of Eid al-'Aḍḥa, the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) slaughtered in al-Madīnah. He came out before the Muslims and led them in Ṣalāh and then

---

[89] Look in the book, *as-Sīrah an-Nabawiyyah* by Ibn Hishām (1/808-811).

> slaughtered two sheep. And some scholars say it was one sheep."[90]

That was the beginning of this religious rite.

---

[90] Look in the book, *'Asad al-Ghābah* (1/29).

VERSE 57: THE MILITARY CAMPAIGN OF AS-SAWĪQ

The author (رَحِمَهُ ٱللَّهُ) said,

57- وَغَزْوَةُ السَّوِيقِ ثُمَّ قَرْقَرَهْ   وَالْغَزْوُ فِي الثَّالِثَةِ الْمُشْتَهِرَهْ

57. The military campaign of as-Sawīq, then Qarqarah. These military campaigns happened famously in the third.

Explanation

وَ غَزْوَةُ السَّوِيقِ

"The military campaign of as-Sawīq" This is when Abū Sufyān returned with the disbelievers of Quraysh after being afflicted with defeat in the military campaign of Badr. He made an oath not to wash his head with water until he took revenge. So, he prepared two hundred men and horses and headed out to al-Madīnah from the direction of Najd. When he came to al-Madīnah from the east, he came upon a district which the Jews lived in called al-ʿUrayḍ which is a well-known Valley with this name even up until now located in the eastern part of al-Madīnah. He took up quarters with Sallām bin Mishkam of the Jews. So, he provided Abū Sufyān with food and drink and information on the people. When the morning came, he burned a number of small palm trees in al-Madīnah, cut them down, and destroyed them to take revenge. He also killed a man from the Ansār and his ally, then fled. The people learned about what happened, and the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) left searching for him and left Abū Lubābah in charge over al-Madīnah. Sometime after, he (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) reached Qarqarah al-Kudr[91], and he left returning back to al-Madīnah as he didn't catch Abū Sufyān. As for Abū Sufyān and those with him, they fled on the path leaving their provisions which had as-Sawīq which is fine flour in order to lighten their load, and they would be able to flee from the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) and his Companions (رَضِيَ ٱللَّهُ عَنْهُمْ) that came out searching for him. Instead, the Companions (رَضِيَ ٱللَّهُ عَنْهُمْ) of the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) found an abundance of provisions left by the polytheists and the majority of it was Sawīq which is why this military campaign was called as-Sawīq.[92]

---

[91] TN: Is an area close to al-Mʿadin which is about 110 miles outside of al-Madīnah. Taken from the book *al-Fusūl* by Ibn Kathīr pg. (107).

[92] Look in the book, *as-Sīrah an-Nabawiyyah* by Ibn Hishām (1/804-806).

ثُمَّ قَرْقَرَهْ

"Then Qarqarah" The military campaign of Qarqarah al-Kudr. It is apparent that the fact that the author connected the mention of this military campaign to the military campaign of as-Sawīq shows a difference between the two. And al-Wāqidī and ibn S'ad demonstrate that as well. Whereas, they both made a chapter for the military campaign of as-Sawīq and another chapter for the military campaign of Qarqarah al-Kudr. They both dated the military campaign of as-Sawīq to have occurred in Dhūl Hijjah and the military campaign in the month of al-Muharram[93].

Although, there are some scholars who hold the opinion that they are actually one military campaign. Ibn Kathīr (رَحِمَهُ ٱللَّهُ) said,

> "The military campaign of as-Sawīq was in the month of Dhūl Hijjah which is the military campaign of Qarqarah al-Kudr."[94]

وَالْغَزْوُ

"Military campaigns" This is plural.

---

[93] Look in the book *al-Maghāzī* by al-Wāqidī (1/181-182) and *at-Tabaqāt al-Kubrā* by ibn S'ad (2/30-31).

[94] In the book, *The Beginning and the End* by Ibn Kathīr (5/302).

VERSE 57: THE MILITARY CAMPAIGN OF AS-SAWĪQ

فِي الثَّالِثَةِ الْـمُشْتَهِرَةْ

"Happened famously in the third" Meaning the third year of the Hijrah and they were famous and abundant as will be illustrated later by the author (رَحِمَهُ ٱللَّهُ).

VERSES 58-60: MILITARY CAMPAIGNS OF GHAṬAFĀN AND BANŪ SULAYM, UMM KULTHŪM MARRIES ‘UTHMĀN, THE PROPHET MARRIES ḤAFṢAH BINT ‘UMAR THEN ZAYNAB AND THE MILITARY CAMPAIGNS OF ’UḤUD AND HAMRAA’

The author (رَحِمَهُ اللَّهُ) said,

58- فِي غَطَفَانَ وَبَنِي سُلَيْمِ   وَأُمُّ كُلْثُومِ ابْنَةُ الْكَرِيمِ

59- زَوَّجَ عُثْمَانَ بِهَا وَخَصَّهْ   ثُمَّ تَزَوَّجَ النَّبِيُّ حَفْصَهْ

60- وَزَيْنَبًا ثُمَّ غَزَا إِلَى أُحُدْ   فِي شَهْرِ شَوَّالٍ وَحَمْراءِ الْأَسَدْ

58. In the same year was Ghaṭafān, Banū Sulaym, and Umm Kulthūm Bint of the Noble…

59. …married ‘Uthmān and then he (the Prophet) distinguished him. Afterward, the Prophet married Ḥafṣah.

60. And Zaynab, then he fought at ’Uḥud in the month of Shawwāl and Hamrā’ al-’Asad.

VERSES 58-60: MILITARY CAMPAIGNS OF GHAṬAFĀN AND BANŪ SULAYM, UMM KULTHŪM MARRIES 'UTHMĀN, THE PROPHET MARRIES ḤAFṢAH BINT 'UMAR THEN ZAYNAB AND THE MILITARY CAMPAIGNS OF 'UḤUD AND HAMRAA'

Explanation

فِي غَطَفَانَ

"In the same year was Ghaṭafān" Meaning the military campaign of Ghaṭafān which is also called the military campaign of Dhū 'Amar because the Prophet (عَلَيۡهِ ٱلصَّلَاةُ وَٱلسَّلَامُ) went to this place from the direction of Najd. This is close to the well-known district in our time called an-Nukhayl which is close to seventy-four and a half miles east of al-Madīnah. This military campaign happened in the first part of the third year of the Hijrah, and the Prophet (صَلَّى ٱللَّهُ عَلَيۡهِ وَسَلَّمَ) stayed there for the whole month of Safar, then returned to al-Madīnah without encountering any fighting[95].

وَبَنَى سُلَيْمِ

---

[95] Look in the book, *The Beginning and the End* by Ibn Hishām (1/807-808).

"Banū Sulaym" Meaning the military campaign of Banū Sulaym. This happened shortly after his break from the military campaign of Badr. When he returned to al-Madīnah, he only stayed there for seven nights. Then he fought Banū Sulaym. He reached one of their wells called al-Kudr and stayed there for three nights. Afterward, he returned to al-Madīnah without encountering any fighting. This military campaign was in the second year after the Hijrah, not the third.

وَ أُمُّ كُلْثُومَ ابْنَةُ الْكَرِيمِ زَوَّجَ عُثْمَانَ بِهَا وَ خَصَّهُ

"And Umm Kulthūm Bint of the Noble Prophet married 'Uthmān, and then he (the Prophet) distinguished him" Meaning the Prophet (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) married 'Uthmān bin 'Affān (رَضِيَ اللَّهُ عَنْهُ) to his daughter, Umm Kulthūm (رَضِيَ اللَّهُ عَنْهَا). He was previously married to her sister Ruqayyah (رَضِيَ اللَّهُ عَنْهَا), and she passed away shortly after the military campaign of Badr while being married to him. So, based upon this, he was given the name Dhūl Nūrayn. He achieved this distinguishing quality which no other in the world shares in since no person has ever married two daughters of a Prophet one after the other except 'Uthmān bin 'Affān (رَضِيَ اللَّهُ عَنْهُ).

ثُمَّ تَزَوَّجَ النَّبِيُّ حَفْصَهْ

"Afterward, the Prophet married Ḥafṣah" She was the daughter of 'Umar bin al-Khaṭṭāb (رَضِيَ اللَّهُ عَنْهَا). Ibn Kathīr said in the book *al-Fuṣūl*,

VERSES 58-60: MILITARY CAMPAIGNS OF GHAṬAFĀN AND BANŪ SULAYM, UMM KULTHŪM MARRIES ‘UTHMĀN, THE PROPHET MARRIES ḤAFṢAH BINT ‘UMAR THEN ZAYNAB AND THE MILITARY CAMPAIGNS OF ’UḤUD AND HAMRAA’

> “Afterward he (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ) married Ḥafṣah Bint ‘Umar al-Khaṭṭāb (رَضِيَ ٱللَّهُ عَنْهُ) in the third year after the Hijrah.”[96]

Imām al-Bukhārī related on the authority of ‘Abdullāh bin ‘Umar (رَضِيَ ٱللَّهُ عَنْهُمَا) that he told us about when ‘Umar bin al-Khaṭṭāb (رَضِيَ ٱللَّهُ عَنْهُ) said,

أَنَّ عُمَرَ بْنَ الْخَطَّابِ حِينَ تَأَيَّمَتْ حَفْصَةُ بِنْتُ عُمَرَ مِنْ خُنَيْسِ بْنِ حُذَافَةَ السَّهْمِيِّ وَكَانَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صلى الله عليه وسلم قَدْ شَهِدَ بَدْرًا تُوُفِّيَ بِالْمَدِينَةِ قَالَ عُمَرُ فَلَقِيتُ عُثْمَانَ بْنَ عَفَّانَ فَعَرَضْتُ عَلَيْهِ حَفْصَةَ فَقُلْتُ إِنْ شِئْتَ أَنْكَحْتُكَ حَفْصَةَ بِنْتَ عُمَرَ. قَالَ سَأَنْظُرُ فِي أَمْرِي. فَلَبِثْتُ لَيَالِيَ، فَقَالَ قَدْ بَدَا لِي أَنْ لاَ أَتَزَوَّجَ يَوْمِي هَذَا. قَالَ عُمَرُ فَلَقِيتُ أَبَا بَكْرٍ فَقُلْتُ إِنْ شِئْتَ أَنْكَحْتُكَ حَفْصَةَ بِنْتَ عُمَرَ. فَصَمَتَ أَبُو بَكْرٍ، فَلَمْ يَرْجِعْ إِلَيَّ شَيْئًا، فَكُنْتُ عَلَيْهِ أَوْجَدَ مِنِّي عَلَى عُثْمَانَ، فَلَبِثْتُ لَيَالِيَ، ثُمَّ خَطَبَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَأَنْكَحْتُهَا إِيَّاهُ، فَلَقِيَنِي أَبُو بَكْرٍ فَقَالَ لَعَلَّكَ وَجَدْتَ عَلَيَّ حِينَ عَرَضْتَ عَلَيَّ حَفْصَةَ فَلَمْ أَرْجِعْ إِلَيْكَ قُلْتُ نَعَمْ. قَالَ فَإِنَّهُ لَمْ يَمْنَعْنِي أَنْ أَرْجِعَ إِلَيْكَ فِيمَا عَرَضْتَ إِلاَّ أَنِّي قَدْ عَلِمْتُ أَنَّ رَسُولَ اللَّهِ صلى الله

---

[96] *Al-Fusūl* pg. (230).

عليه وسلم قَدْ ذَكَرَهَا، فَلَمْ أَكُنْ لأُفْشِيَ سِرَّ رَسُولِ اللَّهِ صلى الله عليه
وسلم، وَلَوْ تَرَكَهَا لَقَبِلْتُهَا

"When (my daughter) Ḥafṣah Bint 'Umar lost her husband Khunays bin Ḥudhāfah As-Sahmī who was one of the companions of Allāh's Messenger (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) and had fought in the Battle of Badr and had died in Madīnah, I met 'Uthmān bin 'Affān and suggested that he should marry Ḥafṣah saying, "If you wish, I will marry Ḥafṣah Bint 'Umar to you,' on that, he said, 'I will think it over.' I waited for a few days, and then he said to me. 'I am of the opinion that I shall not marry at present.' Then I met Abū Bakr and said, 'If you wish, I will marry you, Ḥafṣah Bint 'Umar.' He kept quiet and did not give me any reply, and I became angrier with him than I was with 'Uthmān. Some days later, Allāh's Messenger (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) demanded her hand in marriage, and I married her to him. Later on, Abū Bakr met me and said, "Perhaps you were angry with me when you offered me Ḥafṣah for marriage, and I gave no reply to you?' I said, 'Yes.' Abu Bakr said, 'Nothing prevented me from accepting your offer except that I learnt that Allāh's Messenger (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) had referred to the issue of Ḥafṣah and I did not want to disclose the secret of Allāh's Messenger (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ), but had he

> **(i.e. the Prophet) given her up I would surely have accepted her."**[97]

وَ زَيْنَبًا

"And Zaynab" Meaning the Prophet (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ) married Zaynab Bint Khuzaymah al-Hilālīyah after marrying Ḥafṣah.

Ibn Isḥāq (رَحِمَهُ ٱللَّهُ) said,

> "Afterward, the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) married Zaynab Bint Khuzaymah al-Hilālīyah, the mother of the poor, after Ḥafṣah. She was previously married to al-Husayn bin al-Hārith or his brother at-Tufayl bin al-Hārith bin 'Abdul-Muttalib bin 'Abdul Manāf. She passed away in al-Madīnah and was the first of his wives to pass away after the Hijrah. The Messenger of Allāh did not have any children by her."[98]

ثُمَّ غَزَا إِلَى أُحُدْ فِي شَهْرِ شَوَّال

"Then he fought at 'Uḥud in the month of Shawwāl" In the third year after the Hijrah. It was a great battle in which Allāh (عَزَّ وَجَلَّ) tested his believing servants and made distinct the believers from the hypocrites who outwardly displayed Islām after the Battle in Badr. So, the Battle of 'Uḥud came to distinguish the ranks. In this military campaign, seventy Muslims died as martyrs. Among them was the leader of the Martyrs, Hamzah bin 'Abdul-Muttalib (رَضِيَ ٱللَّهُ عَنْهُ). In this battle, the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) was wounded in the face, his lower right lateral incisor broken by a rock, and his helmet was smashed (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ). Sixty verses in Sūrah 'Āli 'Imrān were revealed concerning the day of 'Uḥud, and the first of it was,

---

[97] Ṣaḥīḥ al-Bukhārī No. (5122).

[98] In the book, *as-Sīrah an-Nabawiyyah* (1/281).

﴿ وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ ٱلْمُؤْمِنِينَ مَقَٰعِدَ لِلْقِتَالِ ۗ ﴾

> **"And (remember) when you (Muḥammad (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ)) left your household in the morning to post the believers at their stations for the Battle (of 'Uḥud)."** [*Sūrah 'Āli 'Imrān* 3:121]

From Allāh's supreme wisdom and His Sunnah regarding His Messengers and their adherents is that the tide turns in their favor and at other times it turns against them. However, the final outcome belongs to them. If they were victorious all of the time, the believers and non-believers would enter into their ranks, and the genuine person cannot be distinguished from those who are not. If they were defeated all of the time, the purpose and objective behind the sending of the Messenger would not be achieved. So, the Allāh's supreme wisdom mandates that both matters occur in order to distinguish those who follow and obey the truth from those who specifically pursue appearances and victory. This is what happened in the Battle of 'Uḥud, and the final outcome was in favor of the believers.

وَ حَمْرَاءِ الْأَسَدْ

"And Hamrā' al-'Asad" This happened directly after the military campaign of 'Uḥud and the Muslims were still suffering and wounded. Whereas, the Messenger (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) was tasked with leaving immediately in pursuit of the enemy to terrify them. He ordered that only those who were present at 'Uḥud accompany him. So, everyone who left out with the Messenger (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) attended 'Uḥud with the exception of Jābir bin 'Abdullāh whose father appointed him over his family and daughters in al-Madīnah; and his father was martyred in 'Uḥud. So, he sought permission from the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ), and he allowed him to come out to the military campaign of Hamrā' al-'Asad.

Hence, the Muslims advanced immediately as ordered by the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ), although they were burdened with wounds until they reached Hamrā' al-'Asad which is place twenty kilometers south of al-Madīnah. Allāh (سُبْحَانَهُ وَتَعَالَىٰ) says about this event,

﴿ ٱلَّذِينَ ٱسْتَجَابُوا۟ لِلَّهِ وَٱلرَّسُولِ مِنۢ بَعْدِ مَآ أَصَابَهُمُ ٱلْقَرْحُ ۚ لِلَّذِينَ أَحْسَنُوا۟
مِنْهُمْ وَٱتَّقَوْا۟ أَجْرٌ عَظِيمٌ ﴿١٧٢﴾ ﴾

“Those who answered (the Call of) Allāh and the Messenger (Muḥammad (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ)) after being wounded; for those of them who did good deeds and feared Allāh, there is a great reward.” [*Sūrah ’Āli ‘Imrān* 3:172]

VERSE 61: THE PROHIBITION OF INTOXICANTS

The author (رَحِمَهُ ٱللَّهُ) said,

61– فَالْخَمْرُ حُرِّمَتْ يَقِينًا فَاسْـــمَعَنْ   هَذَا وَفِيهَا وُلِدَ السِّـــبْطُ الْحَسَـــنْ

61. Certainly, intoxicants were made impermissible, so listen carefully. In this the grandson, al-Ḥasan was born.

* * *

Explanation

وَالْـخَمْرُ حُرِّمَتْ

"Intoxicants were made impermissible" This was in the third year after the Hijrah which is well-known among many of the people of knowledge. Although some people of knowledge stated that it was made impermissible in the fourth year after the Hijrah some short time after the military campaign of Banū an-Naḍīr.

يَقِينًا

"Certainly" Meaning it was an undeniable matter which has not skepticism or doubt. Allāh (سُبْحَانَهُ وَتَعَالَىٰ) says about it,

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِنَّمَا ٱلْخَمْرُ وَٱلْمَيْسِرُ وَٱلْأَنصَابُ وَٱلْأَزْلَٰمُ رِجْسٌ مِّنْ عَمَلِ ٱلشَّيْطَٰنِ فَٱجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾ ﴾

> **"O you who believe! Intoxicants (all kinds of alcoholic drinks), gambling, *Al-Ansāb*, and *Al-Azlām* (arrows for seeking luck or decision) are an abomination of *Shayṭān*'s (Satan) handiwork. So, avoid (strictly all) that (abomination) in order that you may be successful."** [*Sūrah al-Mā'idah* 5:90]

فَاسْمَعَنْ

"So, listen carefully" Meaning with full acceptance and submission.

وَ فِيهَا

"In this" Meaning the third year.

وُلِدَ السِّبْطُ

"The grandson was born" Meaning the grandson of the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ)…

الْـحَسَنْ

"…al-Ḥasan" bin ʿAli bin Abī Ṭālib (رَضِيَ ٱللَّهُ عَنْهُمَا).

Ibn Ḥajr (رَحِمَهُ ٱللَّهُ) said in the book, *al-Isābah,*

> "Al-Ḥasan bin ʿAli bin Abī Ṭālib bin ʿAbdul-Muttalib bin Hāshim bin ʿAbd Manāf al-Hāshimī is the grandson of the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ), the coolness of his eyes, and the leader of the believers. Abū Muḥammad (i.e. al-Ḥasan) was born in the middle of Ramaḍān in the third year after the al-Hijrah. Ibn Sʿad, Ibn al-Barqī, and others said it happened in Shʿabān while others say that his birth was in the fourth year and others say that it happened in the fifth year."[99]

---

[99] In the book, *al-Isābah* (2/534-535).

VERSE 62: THE MILITARY CAMPAIGN OF BANŪ AN-NAḌĪR

The author (رَحِمَهُ ٱللَّهُ) said,

62- وَكَانَ فِي الرَّابِعَةِ الْغَزْوُ إِلَى بَنِي النَّضِيرِ فِي رَبِيعٍ أوَّلا

62. In the fourth was the military campaign of Banū an-Naḍīr in of Rabī al-'Awwal.

* * *

Explanation

وَ كَانَ فِي الرَّابِعَةِ

"In the fourth" Meaning in the fourth year after the Hijrah, after the military campaign of 'Uḥud. The author follows the position of Ibn Isḥāq[100] regarding this matter. Although

---

[100] Look in the book, *Sīrah Ibn Hishām* (2/993).

VERSE 62: THE MILITARY CAMPAIGN OF BANŪ AN-NAḌĪR

'Urwah bin az-Zubayr and az-Zuhrī hold the view that it happened before the military campaign of 'Uḥud[101].

الْغَزْوُ إِلَى بَنِي النَّضِيرِ

"The military campaign of Banū an-Naḍīr" Meaning with the Jews, Banū an-Naḍīr.

فِي رَبِيعِ أَوَّلَا

"In Rabī al-'Awwal" Meaning in the month of Rabī al-'Awwal.

The cause of this military campaign was that a man from the Companions of the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) killed two men who had a treaty with the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) which he was unaware of. So, the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) said, **"Indeed, I will pay the blood money for those two killed."** The Prophet (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ) left out with Abū Bakr, 'Umar bin al-Khattab, and a group of his Companions (رَضِيَ ٱللَّهُ عَنْهُمْ) to the Jews, Banū an-Naḍīr to aid them in paying the blood money because of the alliance they had with each other. They said, 'Yes' and the Jews gathered while the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) was sitting amongst them. The Jews conferred and said, 'Which man will throw this heavy grinding stone at Muḥammad and kill him! The most wicked of them, 'Umar bin Jihāsh—may Allāh curse him—came forth. At that instance, Jibrīl came down by the command of the Lord of all that exists, to His Messenger and informed him of what the Jews were planning to do to him. So, the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) stood up and left immediately returning back to al-Madīnah.

---

[101] Look in Ṣaḥīḥ al-Bukhārī along with its explanation *Fath ul-Bārī* (7/330).

Afterward, he prepared for battle with them because they broke the covenant and acted treacherously towards the Messenger (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ) with the greatest form of betrayal and planned to kill him. So, he left out to fight them and besieged them for six nights. Allāh (سُبْحَانَهُ وَتَعَالَىٰ) cast in their hearts fear, and they begged the Messenger of Allāh to expel them and spare shedding their blood on the basis that they only take their weapons and they leave all of their wealth. So, he agreed. Allāh (سُبْحَانَهُ وَتَعَالَىٰ) revealed about them in Sūrah al-Hashr[102].

---

[102] Look in the book, *Sīrah Ibn Hishām* (2/793-797) and the book, *The Beginning and the End* (5/533-539).

VERSE 63: THE DEATH OF HIS WIFE, ZAYNAB, UMM OF THE MASĀKĪN AND HIS MARRIAGE TO UMM SALAMAH

The author (رَحِمَهُ ٱللَّهُ) said,

63- وبَعْدُ مَوْتُ زَيْنَبَ الْمُقَدَّمَةْ   وَبَعْدَهُ نِكَاحُ أُمِّ سَلَمَةْ

63. And afterward, the death of Zaynab the previous. Later he married Umm Salamah.

Explanation

وَ بَعْدُ

"And afterward" Meaning after the Battle of Banū an-Naḍīr.

مَوْتُ زَيْنَبَ

"The death of Zaynab" Bint Khuzaymah al-Hilālīyah, Umm of the Masākīn, the wife of the Prophet (ﷺ).

الْمُقَدَّمَهْ

"The previous" Meaning the previously mentioned wife in this poem, whereas the mentioning of the Prophet's marriage to her sometime before.

Al-Ḥāfiẓ Ibn Ḥajr (رَحِمَهُ ٱللَّهُ) said in his book, *al-Isābah*,

> "The Prophet (ﷺ) didn't consummate his marriage to Zaynab until he done so with Ḥafṣah Bint 'Umar. Afterward, she remained with him only for two or three months; then she passed away. "[103]

It was transmitted by Ibn al-Kalbī that the Prophet (ﷺ) married her in the month of Ramaḍān in the third year after the Hijrah and she resided with him for eight months. Then she passed away in the month of Rabi al-'Ākhir in the fourth year after the Hijrah.

وَ بَعْدَهُ نِكَاحُ أُمِّ سَلَمَهْ

---

[103] In the book, *al-Isābah* (13/426-427).

VERSE 63: THE DEATH OF HIS WIFE, ZAYNAB, UMM OF THE MASĀKĪN AND HIS MARRIAGE TO UMM SALAMAH

“Later he married Umm Salamah” Bint ’Umayyah Bin al-Mughīrah al-Qurashīyah al-Makhzūmiyyah. She was among those who accepted Islām early, and her husband was Abū Salamah Bin ‘Abdul al-’Asad Bin al-Mughīrah. They both migrated to al-Habashah where she gave birth to Salamah. Afterward, they returned to Makkah and then migrated to al-Madīnah. Her husband had migrated to al-Madīnah before she did, and when he passed away the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) married her.

Ṣaḥīḥ Muslim mentions on the authority of Umm Salamah (رَضِيَ ٱللَّهُ عَنْهَا) that she said,

سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَا مِنْ مُسْلِمٍ تُصِيبُهُ مُصِيبَةٌ فَيَقُولُ مَا أَمَرَهُ اللَّهُ إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ اللَّهُمَّ أْجُرْنِي فِي مُصِيبَتِي وَأَخْلِفْ لِي خَيْرًا مِنْهَا . إِلاَّ أَخْلَفَ اللَّهُ لَهُ خَيْرًا مِنْهَا " . قَالَتْ فَلَمَّا مَاتَ أَبُو سَلَمَةَ قُلْتُ أَىُّ الْمُسْلِمِينَ خَيْرٌ مِنْ أَبِي سَلَمَةَ أَوَّلُ بَيْتٍ هَاجَرَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم . ثُمَّ إِنِّي قُلْتُهَا فَأَخْلَفَ اللَّهُ لِي رَسُولَ اللَّهِ صلى الله عليه وسلم . قَالَتْ أَرْسَلَ إِلَىَّ رَسُولُ اللَّهِ صلى الله عليه وسلم حَاطِبَ بْنَ أَبِي بَلْتَعَةَ يَخْطُبُنِي لَهُ فَقُلْتُ إِنَّ لِي بِنْتًا وَأَنَا غَيُورٌ . فَقَالَ " أَمَّا ابْنَتُهَا فَنَدْعُو اللَّهَ أَنْ يُغْنِيَهَا عَنْهَا وَأَدْعُو اللَّهَ أَنْ يَذْهَبَ بِالْغَيْرَةِ

> **"I heard the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) say: If any Muslim who suffers some calamity says, what Allāh has commanded him," We belong to Allāh and to Him shall we return; O Allāh, reward me for my affliction and give me something better than it in exchange for it," Allāh will give him something better than it in exchange. When Abū Salamah died, she said: What Muslim is better than Abū Salamah whose family was the first to emigrate to the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) I then said the words, and Allāh gave me His Messenger (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) in exchange. She said: The Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) sent Ḥāṭib Bin Abū Balta'ah to deliver me the message of marriage with him. I said to him: I have a daughter (as my dependent), and I am of jealous temperament. He (the Noble Prophet) said: So far as her daughter is concerned, we would supplicate to Allāh, that He may free her (of her responsibility) and I would also supplicate to Allāh to do away with (her) jealous (temperament)."[104]**

This was after the passing away of Zaynab (رَضِيَ ٱللَّهُ عَنْهَا). Al-Ḥāfiẓ Ibn Ḥajr (رَحِمَهُ ٱللَّهُ) said in his book *al-Isābah,*

> "Ibn S'ad mentioned in the biography of Umm Salamah with a chain of narrators which is broken[105] concerning the Prophet's proposal to her. She said, 'He married

---

[104] Ṣaḥīḥ Muslim No. (918).

[105] TN: meaning one of the narrators in the chain is missing.

me, then moved me to Zaynab Bint Khuzaymah's, Umm al-Masākīn, house after her passing.'"[106]

---

[106] Al-Isābah (13/427).

VERSE 64: HIS MARRIAGE TO ZAYNAB BINT JAḤSH AND THE MILITARY CAMPAIGNS OF BADR MAW'ID AND AL-KHANDAQ

The author (رَحِمَهُ ٱللَّهُ) said,

64- وَبِنْتِ جَحْشٍ ثُمَّ بَدْرِ الْمَوْعِدِ   وَبَعْدَهَا الْأَحْزَابُ فَاسْــمَعْ وَاعْدُدِ

64. And Bint Jaḥsh, then Badr Maw'id. After it was al-Aḥzāb so listen and count.

Explanation

وَ بِنْتِ جَحْشٍ

"And Bint Jaḥsh" Meaning he (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ) married Zaynab Bint Jaḥsh al-'Asadiyyah (رَضِيَ ٱللَّهُ عَنْهَا) in the fourth year after the Hijrah according to the author's statement (رَحِمَهُ ٱللَّهُ) and others.

Although, others stated it was in the third year after the Hijrah and others have stated it was in the fifth year after the Hijrah.[107]

The verse concerning the Ḥijāb was revealed because of her. She was previously married to the Prophet’s freed slave, Zayd Bin Hārithah. Allāh (سُبْحَانَهُ وَتَعَالَىٰ) said about her,

﴿ فَلَمَّا قَضَىٰ زَيْدٌ مِّنْهَا وَطَرًا زَوَّجْنَٰكَهَا ﴾

> **“So, when Zayd had accomplished his desire from her (i.e. divorced her), We gave her to you in marriage.”** [*Sūrah al-Aḥzāb* 33:36]

The one who married her to him was the Lord of all that exists (تَبَارَكَ وَتَعَالَىٰ) as affirmed in Ṣaḥīḥ al-Bukhārī on the authority of Anas Bin Mālik (رَضِيَ اللَّهُ عَنْهُ),

فَكَانَتْ تَفْتَخِرُ عَلَى أَزْوَاجِ النَّبِيِّ صلى الله عليه وسلم تَقُولُ زَوَّجَكُنَّ أَهْلُكُنَّ وَزَوَّجَنِي اللَّهُ مِنْ فَوْقِ سَبْعِ سَمَوَاتٍ

> **“She used to boast to the wives of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): ‘Your families married you (to him) while**

---

[107] Look in the book, *al-Iṣābah* by al-Ḥāfiẓ Ibn Ḥajr (13/417); and in the book, *Subul al-Hudā wa ar-Rashād fī Sīrah Khayr al-‘Ibād* (12/108).

> **Allāh married me (to him) from above the Seven Heavens.'"**[108]

She was the first of his wives to die after his passing away (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ). Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim related on the authority of 'Ā'ishah (رَضِيَ اللَّهُ عَنْهَا) that she said, the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,

أَسْرَعُكُنَّ لَحَاقًا بِي أَطْوَلُكُنَّ يَدًا " . قَالَتْ فَكُنَّ يَتَطَاوَلْنَ أَيَّتُهُنَّ أَطْوَلُ يَدًا . قَالَتْ فَكَانَتْ أَطْوَلَنَا يَدًا زَيْنَبُ لأَنَّهَا كَانَتْ تَعْمَلُ بِيَدِهَا وَتَصَدَّقُ

> **"One who has the longest hands amongst you would meet me most immediately (i.e., died after him first). She further said: They (the wives of Allāh's Messenger) used to measure the hands as to whose hand was the longest and it was the hand of Zaynab that was the longest amongst them, as she used to work with her hand and Spend (that income) on charity."**[109]

ثُمَّ بَدْرِ الْمَوْعِدِ

"Then Badr Maw'id" Meaning afterward was the military campaign of al-Maw'id which is also called *'The Last Battle of Badr.'* This is mainly because the military campaigns associated with Badr were three: the first, the greatest, and the last. It is said that it was called *Badr al-Mawʿid* because they made a mutual promise to meet there after the battle of 'Uḥud. So, the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) left for al-Mawʿid and remained there for eight nights; and the disbelievers of Quraysh left from Makkah led by Abū Sufyān until they camped in Majannah close to aẓ-Ẓaharān. Afterward, it became apparent to return to Makkah. So, he said, 'O people of Quraysh! There is nothing that will make you prosper except for a productive year where you cultivate the trees and drink milk; and indeed, this year has been barren. So, I am returning back to Makkah and so should you.' So, the polytheist of Quraysh returned[110].

---

[108] Ṣaḥīḥ al-Bukhārī No. (7420).

[109] Ṣaḥīḥ al-Bukhārī No. (1460) and Ṣaḥīḥ Muslim No. (2452).

وَ بَعْدَهَا

"After it" Meaning after the military campaign of Badr al-Mawʿid was the military campaign of al-Ahzāb which is also called 'the military campaign of al-Khandaq.' Ibn Kathīr (رَحِمَهُ ٱللَّهُ) said in his book *al-Fuṣūl*,

> "Allāh tested his believing servants in this battle. He excited and strengthened the 'Īmān in the hearts of His 'Awliyā'. He also made evident what the hypocrites were concealing, exposing them, and punishing them severely. So, Allāh sent down His support and aided

---

[110] Look in the book, *Sīrah Ibn Hishām* (2/1017) and *The Beginning and the End* (5/573-578).

> His believing servants. Ultimately crushed the Ahzāb and raised His army in esteem. Allāh turned their rage against them and shielded the believers from the polytheists' evil plot. All of this was from His bounty and favor. He prevented them from waging war against the believers after that legislatively and out of His Divine Decree. Rather, He caused the disbelievers to be defeated and made His group victorious. All praise belongs to Allāh alone, the Lord and Master of all that exists. This military campaign happened in the fifth year after the Hijrah in the month of Shawwāl according to what is correct based upon the statements of scholars of Islāmic history and battles."[111]

Ibn al-Qayyim (رَحِمَهُ ٱللَّهُ) authenticated this and cited numerous evidence to that.[112]

There are some people of knowledge who believe it happened in the fourth year of the Hijrah. Among them were Mūsā Ibn Uqbah (رَحِمَهُ ٱللَّهُ) and Ibn Ḥazim (رَحِمَهُ ٱللَّهُ) who said, "No doubt it happened in that year"[113] and this is the opinion of the author (رَحِمَهُ ٱللَّهُ) which he points out this differing later.

The reason for the military campaign of al-Khandaq occurring was that a small group of Jews from Banū an-Naḍīr whom the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) ousted from al-

---

[111] *Al-Fuṣūl* pg. (135-136).

[112] Look in the book, *Zād al-Ma'ād* (3/269).

[113] In the book, *Jawami as-Sīrah* pg. (185); also look in the book *al-Fuṣūl* by Ibn Kathīr pg. (136).

Madīnah to Khaybar. They went out to the Quraysh in Makkah, and they incited them to wage war against the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) and promised to aid them, and they acceded to their request. So, the Jews headed to Ghaṭafān and appealed to them, and they acceded also.

So, the Quraysh, their chief Abū Sufyān bin Harb, and from Ghaṭafān Uyanah bin Hisn headed out. All of them in total of ten thousand men; and when the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) heard about their moving toward al-Madīnah he ordered the Muslims to dig trenches between the polytheists and al-Madīnah. This was based on the suggestion of Salmān al-Fārisī. The Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) and three thousand people of al-Madīnah headed out taking protection in the trenches according to what is accurate, and they put their backs to Mount Sala'[114]. The Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) ordered the women and children to take cover in the blockhouses of al-Madīnah and put Ibn Umm Maktūm (رَضِيَ ٱللَّهُ عَنْهُ) in charge over them.

Banū Qurayza broke the alliance they had with the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ). So, this matter became distressing to the Muslims, and the danger had become enormous. Their affair was just as Allāh (عَزَّ وَجَلَّ) says,

---

[114] **TN:** This mountain is about 500 meters west of the Prophet's masjid in al-Madīnah.

﴿ هُنَالِكَ ٱبْتُلِيَ ٱلْمُؤْمِنُونَ وَزُلْزِلُوا۟ زِلْزَالًا شَدِيدًا ﴿١١﴾ ﴾

> **"There, the believers were tried and shaken with a mighty shaking."** [*Sūrah al-Ahzāb* 33:11]

Afterward, Allāh changed the affair in the Muslims' favor and humiliated the disbelievers and broke up their strength and unity. He sent down the armies and the wind on them shaking them up, and they left that night.[115]

فَاسْمَعْ

"So, listen" Meaning to these tremendous reports about the military campaigns of the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ)....

وَاعْدُدِ

"And count" Meaning have great concern for learning about what was mentioned in the number of (military campaigns) and their dates.

---

[115] In the book, *al-Fusūl* by Ibn Kathīr pg. (137-140) summarized.

VERSES 65-67: THE MILITARY CAMPAIGN OF BANŪ QURAYẒAH

The author (رَحِمَهُ ٱللَّهُ) said,

65– ثُمَّ بَنِي قُرَيْظَةٍ وَفِيهِمَا   خُلْفٌ وَفِي ذَاتِ الرِّقَاعِ عُلِمَا

66– كَيْفَ صَلاَةُ الْخَوْفِ وَالْقَصْرُ نُمِي   وَآيَةُ الْحِجَابِ وَالتَّيَمُّمِ

67– قِيلَ: وَرَجْمُهُ الْيَهُودِيَّيْنِ   وَمَوْلِدُ السِّبْطِ الرِّضَا الْحُسَيْنِ

65. Afterward, Banū Qurayẓah and within them, both is some differing. Also, there was Dhāt ar-Riqāʿ[116] which he instructed...
66. ...how to perform the Ṣalāh of Fear and shorten the prayer as ascribed. And the verse concerning the Ḥijāb and at-Tayammum.
67. It was said, "His stoning two Jews and the birth of the delightful grandson al-Ḥusayn."

---

[116] **TN:** Dhāt ar-Riqāʿ literally means the Campaign of Rags.

Explanation

ثُمَّ

"Afterward" Was the military campaign of....

بَنِي قُرَيْظَةٍ

"Banū Qurayẓah" We previously mentioned that they violated the treaty during the military campaign of al-Khandaq and aided and supported the Quraysh in fighting against the Messenger (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ). So, when he (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ) finished with al-Ahzāb, he attacked them (Banū Qurayẓah).

Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim related a Ḥadīth on the authority of ʻĀ'ishah (رَضِيَ ٱللَّهُ عَنْهَا),

أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم لَمَّا رَجَعَ يَوْمَ الْخَنْدَقِ وَوَضَعَ السِّلاَحَ وَاغْتَسَلَ، فَأَتَاهُ جِبْرِيلُ وَقَدْ عَصَبَ رَأْسَهُ الْغُبَارُ فَقَالَ وَضَعْتَ السِّلاَحَ، فَوَاللَّهِ مَا وَضَعْتُهُ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " فَأَيْنَ ". قَالَ

هَا هُنَا. وَأَوْمَأَ إِلَى بَنِي قُرَيْظَةَ. قَالَتْ فَخَرَجَ إِلَيْهِمْ رَسُولُ اللَّهِ صلى الله عليه وسلم

> **"When Allāh's Messenger (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) returned on the day (of the battle) of Al-Khandaq (i.e. Trench), he put down his arms and took a bath. Then Jibrīl whose head was covered with dust, came to him saying, "You have put down your arms! By Allāh, I have not put down my arms yet." Allāh's Messenger (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) said, "Where (to go now)?" Jibrīl said, "This way," pointing towards the tribe of Banū Qurayẓah. So Allāh's Messenger (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) went out towards them ."**[117]

Al-Bukhārī and Muslim also related a Ḥadīth on the authority of Ibn 'Umar (رَضِيَ ٱللَّهُ عَنْهُمَا) who said,

قَالَ النَّبِيُّ صلى الله عليه وسلم لَنَا لَمَّا رَجَعَ مِنَ الأَحْزَابِ " لاَ يُصَلِّيَنَّ أَحَدٌ الْعَصْرَ إِلاَّ فِي بَنِي قُرَيْظَةَ ." فَأَدْرَكَ بَعْضَهُمُ الْعَصْرَ فِي الطَّرِيقِ فَقَالَ بَعْضُهُمْ لاَ نُصَلِّي حَتَّى نَأْتِيَهَا، وَقَالَ بَعْضُهُمْ بَلْ نُصَلِّي لَمْ يُرَدْ مِنَّا ذَلِكَ. فَذُكِرَ لِلنَّبِيِّ صلى الله عليه وسلم فَلَمْ يُعَنِّفْ وَاحِدًا مِنْهُمْ

> **"When the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) returned from the battle of Al-Ahzāb (The confederates), he said to us,**

---

[117] Ṣaḥīḥ al-Bukhārī No. (2813, 4117, & 4122) and Ṣaḥīḥ Muslim No. (1769).

> **"None should offer the 'Asr prayer but at Banū Qurayẓah." The 'Asr prayer became due for some of them on the way. Some of them decided not to offer the Ṣalāh but at Banū Qurayẓah while others decided to offer the Salat on the spot and said that the intention of the Prophet (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ) was not what the former party had understood. And when that was told to the Prophet (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ) he did not blame anyone of them."**[118]

The Jewish tribes' violation of the treaty came immediately after significantly major battles which revolved between the Prophet (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ) and the polytheists. Banū Qaynuqā' happened after the military campaign of Badr. Banū an-Naḍīr happened after the military campaign of 'Uḥud, and Banū Qurayẓah happened after the military campaign of al-Ahzāb.

وَ فِيهِمَا خُلْفٌ

"And within them, both is some differing" Meaning differing in the date of these two military campaigns. Al-Ahzāb and Banū Qurayẓah have a contradiction amongst the scholars of Islāmic history as evidence points to previously.

وَ ذَاتِ الرِّقَاعِ

---

[118] Ṣaḥīḥ al-Bukhārī No. (4119 & 946); and Ṣaḥīḥ Muslim (1770).

VERSES 65-67: THE MILITARY CAMPAIGN OF BANŪ QURAYẒAH

"There was Dhāt ar-Riqāʿ" Meaning there was the military campaign of Dhāt ar-Riqāʿ which happened before the military campaign of Najd due to fighting with Banū Muḥārib and Banū Thaʿlabah from Ghaṭafān. The reason for it being called Dhāt ar-Riqāʿ is because they fastened their feet with rags due to the severe heat. Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim relate a Ḥadīth of Burdah from Abū Mūsā (رَضِيَ اللَّهُ عَنْهُ) who said,

خَرَجْنَا مَعَ النَّبِيِّ صلى الله عليه وسلم فِي غَزَاةٍ وَنَحْنُ سِتَّةُ نَفَرٍ بَيْنَنَا بَعِيرٌ نَعْتَقِبُهُ، فَنَقِبَتْ أَقْدَامُنَا وَنَقِبَتْ قَدَمَاىَ وَسَقَطَتْ أَظْفَارِي، وَكُنَّا نَلُفُّ عَلَى أَرْجُلِنَا الْخِرَقَ، فَسُمِّيَتْ غَزْوَةَ ذَاتِ الرِّقَاعِ، لِمَا كُنَّا نَعْصِبُ مِنَ الْخِرَقِ عَلَى أَرْجُلِنَا، وَحَدَّثَ أَبُو مُوسَى بِهَذَا، ثُمَّ كَرِهَ ذَاكَ، قَالَ مَا كُنْتُ أَصْنَعُ بِأَنْ أَذْكُرَهُ. كَأَنَّهُ كَرِهَ أَنْ يَكُونَ شَىْءٌ مِنْ عَمَلِهِ أَفْشَاهُ

"We went out in the company of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) for a military campaign, and we were six persons having one camel which we rode in rotation. So, (due to excessive walking) our feet became thin, and my feet became thin, and my nail dropped, and we used to wrap our feet with the pieces of cloth, and for this reason, the military campaign was named Dhāt-ur-Riqāʿ as we wrapped our feet with rags." When Abū Mūsā narrated this (Ḥadīth), he felt regretful to do so and said, as if he disliked having disclosed a good deed of his."

However, there is differing concerning the time in which this military campaign took place. The correct position is just as Ibn al-Qayyim[119] (رَحِمَهُ ٱللَّهُ) and Ibn Kathīr[120] (رَحِمَهُ ٱللَّهُ) have said that it took place after the military campaign of al-Khandaq. Among the matters which prove this is that Ibn 'Umar (رَضِيَ ٱللَّهُ عَنْهُ) was given permission from the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) to fight for the first time on the day of al-Khandaq. This has been affirmed in Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim that he said,

غَزَوْتُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم قِبَلَ نَجْدٍ

> **"I took part in a military campaign towards Najd along with Allāh's Messenger (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ)."**[121]

Ibn 'Umar (رَضِيَ ٱللَّهُ عَنْهُمَا) also mentioned the Ṣalāh of fear.

عُلِّمَا

"Which he instructed" Meaning the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) taught.

كَيْفَ صَلَاةُ الْـخَوْفِ

---

[119] Look in the book, *Zād al-Ma'ād* (3/252-254).

[120] Look in the book, *al-Fusūl fī Sīrah ar-Rasūl* pg. (130-131).

[121] Ṣaḥīḥ al-Bukhārī No. (4132 & 4133) and Ṣaḥīḥ Muslim No. (839).

"How to perform the Ṣalāh of Fear" Meaning the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) instructed how to perform the Ṣalāh of fear in this military campaign.

Ibn al-Qayyim (رَحِمَهُ ٱللَّهُ) said,

> "In the same fashion, Ibn Isḥāq and a group of historians on the date of this military campaign noted that this issue is very difficult. It has been authenticated that the polytheists hindered the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) on the day of al-Khandaq from performing Ṣalātul 'Asr until after the setting of the sun. So, based on this, it is apparent that the first prayer that he prayed due to fear was in 'Usfān just as a Ḥadīth authenticated by at-Tirmidhi that the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) performed the Ṣalāh of fear in Dhāt ar-Riqā' which happened after 'Usfān. And there is no differing that the military campaign of 'Usfān was after al-Khandaq. Also, what strengthens this is that Abū Hurayrah and Abū Mūsā witnessed the military campaign of Dhāt ar-Riqā'."[122]

وَالْقَصْرُ

"Shorten the prayer" Meaning the shortening of the four-unit prayers.

نُمِي

---

[122] *Zād al-Ma'ād* (3/250-252) in summarized form.

"As ascribed" Meaning ascribed to him (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) in the occurrences during the fourth year after the Hijrah.

Ibn al-Athīr (رَحِمَهُ اللَّهُ) said,

> "It was said, 'Indeed the Ṣalāh was shortened in the fourth year after the Hijrah.'"[123]

وَ

"And" The revelation of....

آيَةُ الْحِجَابِ

"The verse concerning the Ḥijāb" Ibn Kathīr (رَحِمَهُ اللَّهُ) said in his book, *al-Fuṣūl:*

> "There is no differing that it was revealed the morning after he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) consummated his marriage to Zaynab Bint Jaḥsh."[124]

However, the time in which he consummated his marriage to her has differing concerning it as outlined prior.

وَ

---

[123] *'Asad al-Ghābah* (1/29).

[124] *Al-Fusūl* pg. (157).

VERSES 65-67: THE MILITARY CAMPAIGN OF BANŪ QURAYẒAH

"And" The revelation of the verse…

التَّيَمُّمِ

"…Concerning at-Tayammum" This was in the same year.

The reason for it being revealed was that ʿĀʾishah lost her necklace on one of the military campaigns. Some scholars say that it happened in the fourth year just as the author (رَحِمَهُ ٱللَّهُ) views and others say that it happened immediately after the military campaign of Banū al-Musṭaliq[125].

قِيلَ وَ رَجْمُهُ الْيَهُودِيَّيْنِ

"It was said, 'His stoning two Jews'" Meaning this is one of the occurrences in the fourth year after the Hijrah in which he (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) stoned two Jews.

Ibn al-Athīr (رَحِمَهُ ٱللَّهُ) said,

> "In that year, the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) stoned a Jewish man and woman. Its story is well-known."[126]

Al-Bukhārī and Muslim both related the Ḥadīth of ʿAbdullāh bin ʿUmar (رَضِيَ ٱللَّهُ عَنْهُمَا) that the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) said,

---

[125] Look in the book, *Fath al-Bārī* (1/432) and *Zād al-Maʿād* (3/258-259).

[126] *ʾAsad al-Ghābah* (1/29).

مَا تَجِدُونَ فِي التَّوْرَاةِ عَلَى مَنْ زَنَى " . قَالُوا نُسَوِّدُ وُجُوهَهُمَا وَنُحَمِّلُهُمَا وَنُخَالِفُ بَيْنَ وُجُوهِهِمَا وَيُطَافُ بِهِمَا . قَالَ " فَأْتُوا بِالتَّوْرَاةِ إِنْ كُنْتُمْ صَادِقِينَ ." فَجَاءُوا بِهَا فَقَرَءُوهَا حَتَّى إِذَا مَرُّوا بِآيَةِ الرَّجْمِ وَضَعَ الْفَتَى الَّذِي يَقْرَأُ يَدَهُ عَلَى آيَةِ الرَّجْمِ وَقَرَأَ مَا بَيْنَ يَدَيْهَا وَمَا وَرَاءَهَا فَقَالَ لَهُ عَبْدُ اللَّهِ بْنُ سَلاَمٍ وَهْوَ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم مُرْهُ فَلْيَرْفَعْ يَدَهُ فَرَفَعَهَا فَإِذَا تَحْتَهَا آيَةُ الرَّجْمِ فَأَمَرَ بِهِمَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَرُجِمَا . قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ كُنْتُ فِيمَنْ رَجَمَهُمَا فَلَقَدْ رَأَيْتُهُ يَقِيهَا مِنَ الْحِجَارَةِ بِنَفْسِهِ

"What do you find in the Taurat (Torah) for one who commits adultery? They said: We darken their faces and make them ride on the donkey with their faces turned to the opposite direction (and their backs touching each other), and then they are taken round (the city). He said: Bring the Tawrah (Torah) if you are truthful. They brought it and recited it until when they came to the verse pertaining to stoning, the person who was reading placed his hand on the verse pertaining to stoning and read (only that which was) between his hands and what was subsequent to that. 'Abdullāh bin Salim who was at that time with the Messenger of Allāh (ﷺ) said: Command him (the reciter) to lift his hand. He lifted it, and there was, underneath that, the verse pertaining to stoning. Allāh's Messenger (ﷺ) pronounced judgment

> **about both of them, and they were stoned. 'Abdullāh bin 'Umar said: I was one of those who stoned them, and I saw him (the Jew) protecting her (the Jewess) with his body."**[127]

وَ مَوْلِدُ السِّبْطِ الرِّضَا الْـحُسَيْنِ

"And the birth of the delightful grandson al-Ḥusayn" In the fourth year after the Hijrah.

Al-Ḥāfiẓ Ibn Ḥajr (رَحِمَهُ ٱللَّهُ) said in his book, *al-Isābah,*

> "Al-Ḥusayn bin 'Alī bin Abū Tālib ibn 'Abdul-Muttalib bin Hāshim bin 'Abd Manāf al-Hāshimī Abū 'Abdullāh, the grandson of the Messenger of Allāh and the coolness of his eyes. Az-Zubayr and others have said, 'He was born in the month of Shawwāl in the fourth year after the Hijrah. Others say that it was in the sixth year and others say that it was in the seventh year, although they have no firm evidence.'"[128]

The most correct opinion is that he was born in the fourth year after the Hijrah of which the author (رَحِمَهُ ٱللَّهُ) was absolutely certain of.

---

[127] Ṣaḥīḥ al-Bukhārī No. (3635 & 6841) and Ṣaḥīḥ Muslim No. (1699).
[128] *Al-Isābah* (2/547).

VERSE 68: THE INCIDENT OF AL-'IFK (THE SLANDER OF 'Ā'ISHAH)

The author (رَحِمَهُ ٱللَّهُ) said,

68- وَ كَانَ فِي الْخَامِسَةِ اسْمَعْ وَثِقِ   الْإِفْكُ فِي غَزْوِ بَنِي الْمُصْــطَلِقِ

68. Listen and trust that al-'Ifk (the slander of 'Ā'ishah) occurred in the fifth year during the military campaign of Banū al-Musṭaliq.

Explanation

In the fifth year after the Hijrah is when the incident of al-'Ifk occurred in which an accusation was thrown at the Mother of the Believers, 'Ā'ishah (رَضِيَ ٱللَّهُ عَنْهَا). Allāh (سُبْحَانَهُ وَتَعَالَىٰ) sent down verses proving her innocence from this slander which are present in the Book of Allāh (عَزَّ وَجَلَّ) to the point that she (رَضِيَ ٱللَّهُ عَنْهَا) said out of modesty when these noble verses were revealed,

VERSE 68: THE INCIDENT OF AL-’IFK (THE SLANDER OF ‘Ā’ISHAH)

وَلَشَأْنِي فِي نَفْسِي كَانَ أَحْقَرَ مِنْ أَنْ يَتَكَلَّمَ اللَّهُ فِيَّ بِأَمْرٍ يُتْلَى

> **“For I considered myself too unimportant to be talked about by Allāh in the Divine Revelation that was to be recited.”[129]**

Ibn Kathīr (رَحِمَهُ ٱللَّٰهُ) said in his tafsīr concerning this matter,

> “The scholars of Islām (رَحِمَهُمُ ٱللَّٰهُ) have unanimously agreed that whoever reviles her after this innocence and throws accusations at her which are mentioned in these verses has indeed disbelieved because he is in opposition to the Qur’ān.”[130]

فِي غَزْوِ بَنِي الْمُصْطَلِقِ

“During the military campaign of Banū al-Musṭaliq” This military campaign was in the fifth year after the Hijrah as cited by the author (رَحِمَهُ ٱللَّٰهُ); although some (scholars) say it was in the sixth year after Hijrah.

The tribe of Banū al-Musṭaliq is a portion of Banū Khuzā‘ah. Al-Musṭaliq is the name of their grandfather. This military campaign was also called al-Muraysī‘ because the Prophet (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ) encountered them at this well named al-Muraysī‘ which is a place near the valley of Qudayd in the direction of the beach. Allāh (سُبْحَانَهُ وَتَعَالَىٰ) defeated them, and some of them were killed; and the Prophet (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) captured women, children, livestock, and sheep.

---

[129] Collected by al-Bukhārī in his Ṣaḥīḥ No. (4141 & 7500).

[130] *Tafsīr Ibn Kathīr* (6/31-32).

VERSE 69: THE MILITARY CAMPAIGN OF DŪMAH AL-JANDAL AND HIS MARRIAGE TO JUWAYRIYAH BINT AL-HĀRITH

The author (رَحِمَهُ ٱللَّهُ) said,

69- وَدُومَةُ الْجَنْدَلِ قَبْلُ وَحَصَـــلْ   عَقْدُ ابْنَةِ الْحَارِثِ بَعْدُ وَاتَّصَـــلْ

69. And Dūmah al-Jandal was before and what took place afterward was his marriage to Bint al-Hārith and its consummation.

Explanation

وَ دُومَةُ الْـجَنْدَلِ

"And Dūmah al-Jandal" It is a place in which its name remains even up until our day and time that is located within al-Jawf district.

قَبْلُ

"Was before" The military campaign of Banū al-Musṭaliq. This is because Dūmah al-Jandal happened in Rabīʿ al-ʾAwwal in the fifth year after the Hijrah. Whereas Banū al-Musṭaliq took place in the same year, however, it was in the month Shawwāl just as Ibn al-Qayyim[131] (رَحِمَهُ ٱللَّهُ) and people of knowledge were certain of.

وَ حَصَلْ

"And what took place" Immediately after the military campaign of Banū al-Musṭaliq was…

عَقْدُ

"His marriage" The Prophet's (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ) marriage…

ابْنَةِ الْـحَارِثِ

"To Bint al-Hārith" She is Juwayriyah Bint al-Hārith (رَضِيَ ٱللَّهُ عَنْهَا) who was among those captured in Banū al-Musṭaliq. She fell under the shares (war booty) that Thābit bin Qays (رَضِيَ ٱللَّهُ عَنْهُ) obtained. So, he bound her to him until she had paid a price for her freedom. Later, the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) paid for her and married her. Upon his marriage to her, she obtained her freedom as well as one hundred people from the tribe of Banū al-Musṭaliq as a show of generosity and being the in-laws of the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ).

---

[131] In the book, *Zād al-Maʿād* (3/256).

بَعْدُ

"Afterward" Meaning after the military campaign of Banū al-Musṭaliq….

وَاتَّصَلْ

"And its consummation" Meaning he (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) consummated his marriage to her (Juwayriyah Bint al-Ḥārith رَضِيَ ٱللَّهُ عَنْهَا).

VERSE 70: HIS MARRIAGE TO RAYḤĀNAH BINT ZAYD AND THE MILITARY CAMPAIGN OF BANŪ LIḤYĀN

The author (رَحِمَهُ ٱللَّهُ) said,

70- وَعَقْدُ رَيْحَانَةَ فِي ذِي الْخَامِسَـــةْ   ثُمَّ بَنُو لِحْيَانَ بَدْءَ السَّـــادِسَـــةْ

70. And the marriage to Rayḥānah in the fifth. Afterward, was Banū Liḥyān which was the beginning of the sixth.

* * *

Explanation

وَ عَقْدُ رَيْحَانَةَ

"And the marriage to Rayḥānah" She was Bint Zayd (رَضِيَ ٱللَّهُ عَنْهَا), who was among the captives of Banū Qurayẓah. She was from his portion of the spoils of that war. So, he freed her and married her. This is one statement of the people of knowledge which is the view that the author (رَحِمَهُ ٱللَّهُ) holds.

Although another group of scholars say, 'Rather, she was his female servant, and he had sexual relations with her as she was a part of what he owned. Ibn al-Qayyim (رَحِمَهُ ٱللَّهُ), Ibn Kathīr[132] (رَحِمَهُ ٱللَّهُ), and others give preference to this opinion. As-Ṣāliḥī said,

> "Based on this (evidence) she was among the Prophet's (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) share (property)."[133]

فِي ذِي الْـخَامِسَهْ

"In the fifth" Meaning the fifth year after the Hijrah.

ثُمَّ بَنُو لِـحْيَانَ بَدْءَ السَّادِسَهْ

"Afterward was Banū Liḥyān which was the beginning of the sixth" Meaning after the military campaign of Banū Liḥyān which was in the month of Jumāda al-Ulā in the sixth year after the Hijrah according to the most correct opinion as cited by al-Ḥāfiẓ Ibn Kathīr (رَحِمَهُ ٱللَّهُ) in his book *al-Fuṣūl*[134].

This military campaign was to take revenge on the delegation of ar-Rajīʿ. However, they took cover in the mountains and eventually the Prophet (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ) left them, returning back to al-Madīnah without any fighting ensuing.

---

[132] Look in the book, *Zād al-Maʿād* (1/113) by Ibn al-Qayyim; and *al-Fusūl* by Ibn Kathīr pg. (238-239).

[133] *Subul al-Hudā wa ar-Rashād* (12/138).

[134] *Al-Fusūl* pg. (151).

VERSE 71: HIS MAKING DU'Ā FOR RAIN

The author (رَحِمَهُ ٱللَّهُ) said,

71– وَبَعْدَه اسْتِسْقَاؤُهُ وَذُو قَرَدْ   وَصُدَّ عَنْ عُمْرَتِهِ لَمَّا قَصَدْ

71. Afterward, he made Du'ā for rain and Dhū Qarad, and when he headed to perform 'Umrah, he was prevented from doing so.

Explanation

وَ بَعْدَهُ

"Afterward" Meaning after that (previously mentioned line).

اسْتِسْقَاؤُهُ

"He made Duʿā for rain," Ibn al-'Athīr (رَحِمَهُ ٱللَّهُ) said,

> "In that year—the sixth year after the Hijrah—the people were stricken with a drought. So, the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) made Duʿā for rain, and they received it."[135]

Ibn al-Qayyim (رَحِمَهُ ٱللَّهُ) mentioned in his book *Zād al-Maʿād*[136] that the Prophet (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ) made Duʿā for rain during some of the military campaigns against the polytheists in an unspecified year. He (رَحِمَهُ ٱللَّهُ) said,

> "Indeed, he (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) made Duʿā for rain during some of the military campaigns if the polytheists got to the well before they did and the Muslims were stricken with thirst and complained about it to the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ). Some of the hypocrites said, 'If he was really a Prophet surely he would make Duʿā for rain for his people just like Mūsā did for his people.' When this got back to the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ), he said, 'Did they actually say that perhaps your Lord will give you all water.' He then spread out his hands and made Duʿā, and he didn't place his hands down from making Duʿā until the clouds shadowed them and began to

---

[135] 'Asad al-Ghābah (1/29).

[136] *Zād al-Maʿād* (1/458).

> rain. So, the water quickly filled up the valley, and the people drank from it, quenching their thirst."

The Ḥadīth was related by Abū 'Awwānah in his Saḥīḥ[137] on the authority of 'Ā'ishah Bint S'ad bin Abū Waqqāṣ from her father (رَضِيَ اللَّهُ عَنْهُ).

وَ ذُو قَرَدْ

"And Dhū Qarad" Meaning the military campaign of Dhū Qarad which was a few nights after the military campaign of Banū Liḥyān. Al-Ḥāfiẓ Ibn Kathīr (رَحِمَهُ اللَّهُ) said in his book *al-Fuṣūl,*

> "Afterward his return to al-Madīnah, 'Uyaynah bin Ḥiṣn raided the camels owned by the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) in Banū 'Abdullāh bin Ghaṭafān which was in the forest. So, they herded the camels and killed the shepherd who was from Ghifār and took his wife. The first to be warned about them was Salamah bin 'Umar bin al-'Akwa' al-'Aslamī (رَضِيَ اللَّهُ عَنْهُ). He then sent out on foot in search for them, and no one had proceeded him. So, when he encountered them, he began to shoot arrows at them saying,
>
> أَنَا ابْنُ الأَكْوَعِ، وَالْيَوْمُ يَوْمُ الرُّضَّعِ

---

[137] No. (2514).

'Take these (arrows)! I am Ibn al-'Akwa' and today is the day the vile will perish.'

They dropped everything they had in their hands. When the scream was heard in al-Madīnah, the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) and a group met up with Salamah bin al-'Akwa'. They reclaimed the camels, and the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) reached a well which was called Dhū Qarad. So, he slaughtered one of the camels, and they stayed there one day and night then returned to al-Madīnah."[138]

وَ صُدَّ

"He was prevented" Meaning the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ)....

عَنْ عُمْرَتِهِ لَمَّا قَصَدْ

"When he headed to perform 'Umrah" In Makkah which was in the sixth year after the Hijrah during the military campaign of al-Hudaybiyyah. Whereas, he (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ) headed out with a thousand or so of his Companions (رَضِيَ ٱللَّهُ عَنْهُمْ). This 'Umrah was not facilitated for them on this trip. However, they made an agreement with the Quraysh with stipulations that the 'Umrah will be made in the following year. So, he (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ) didn't perform 'Umrah during this military campaign. This truce between them and the polytheists was considered among the tremendous victories as Ibn Mas'ūd (رَضِيَ اللَّهُ عَنْهُ), and others said.[139]

---

[138] *Al-Fuṣūl* pg. (151-152).

---

[139] Look in the book, *al-Fuṣūl* by Ibn Kathīr (رَحِمَهُ اللَّهُ) pg. (159-161).

VERSE 72: THE PLEDGE OF AR-RIḌWĀN

The author (رَحِمَهُ ٱللَّهُ) said,

72- وَبَيْعَةُ الرِّضْوَانِ أَوَّلْ وَبَنَى   فِيهَا بِرَيْحَانَةَ هَذَا بَيِّنَا

72. First was the pledge of ar-Riḍwān, and during that he consummated with Rayḥānah, this has been made evident.

Explanation

وَ بَيْعَةُ الرِّضْوَانِ أَوَّلْ

"First was the pledge of ar-Riḍwān" Meaning before the truce of al-Hudaybiyyah. Because when the Prophet (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ) dispatched 'Uthmān (رَضِيَ ٱللَّهُ عَنْهُ) to Makkah to negotiate with the Polytheists with regards to performing 'Umrah, it was relayed that 'Uthmān (رَضِيَ ٱللَّهُ عَنْهُ) was killed. So, the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) received a pledge from his noble Companions to fight. This particular pledge was called ar-Riḍwān, in which Allāh (سُبْحَانَهُ وَتَعَالَىٰ) revealed about it,

﴿ ۞ لَّقَدْ رَضِيَ ٱللَّهُ عَنِ ٱلْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ ٱلشَّجَرَةِ فَعَلِمَ
مَا فِي قُلُوبِهِمْ فَأَنزَلَ ٱلسَّكِينَةَ عَلَيْهِمْ وَأَثَٰبَهُمْ فَتْحًا قَرِيبًا ﴿١٨﴾ ﴾

> **"Indeed, Allāh was pleased with the believers when they gave their *Bai'a* (pledge) to you (O Muḥammad (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ)) under the tree, He knew what was in their hearts, and He sent down *As-Sakīnah* (calmness and tranquillity) upon them, and He rewarded them with a near victory."** [*Sūrah al-Fath* 48:18]

وَ بَنَى فِيهَا

"And during that, he consummated" Meaning this year (the 6th year after the Hijrah).

بِرَيْحَانَةَ

"With Rayḥānah" Meaning Bint Zayd (رَضِيَ ٱللَّهُ عَنْهَا) who was mentioned earlier. Ibn al-Qayyim (رَحِمَهُ ٱللَّهُ) cited earlier that she one of his slaves and not his (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ) wife.

هَذَا بُيِّنَا

"This has been made evident" Meaning concerning the reports mentioned on this issue.

VERSE 73: THE OBLIGATION OF AL-ḤAJJ AND THE CONQUEST OF KHAYBAR

The author (رَحِمَهُ ٱللَّهُ) said,

73- وَفُرِضَ الْحَجُّ بِخُلْفٍ فَاسْـمَعَهْ   وَكَـانَ فَتْحُ خَيْبَرٍ فِي السَّـابِعَةْ

73. Al-Ḥajj was made obligatory, so listen concerning this matter as there is differing. The conquest of Khaybar was in the seventh.

Explanation

وَ فُرِضَ الْـحَجُّ

"Al-Ḥajj was made obligatory" This was during the sixth year after the Hijrah…

بِـخُلْفٍ

VERSE 73: THE OBLIGATION OF AL-ḤAJJ AND THE CONQUEST OF KHAYBAR

"There is differing" Pertaining to this matter.

Al-Ḥāfiẓ Ibn Kathīr (رَحِمَهُ ٱللَّهُ) said in the book *al-Fuṣūl,*

> "The obligation of al-Ḥajj was made in the sixth year according to statements from some of the people of knowledge, and according to other scholars, it was in the ninth year. Some say it was in the tenth year although this statement is strange."[140]

وَ كَانَ فَتْحُ خَيْبَرٍ فِي السَّابِعَهْ

"The conquest of Khaybar was in the seventh" Meaning in the seventh year after the Hijrah of the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) which is the statement of the main body of scholars.

Ibn al-Qayyim (رَحِمَهُ ٱللَّهُ) said in his book *Zād al-Ma'ād,*

> "Mūsā bin Uqbah said, 'When the Messenger of Allāh returned to al-Madīnah from al-Hudaybīyah, he remained there roughly twenty nights or so. Afterward, he headed out to Khaybar on a military campaign. Allāh (جَلَّ وَعَلَا) had promised it to him (i.e., its conquest) when he was in al-Hudaybīyah. Mālik said, 'The conquest of Khaybar was during the sixth year, although the main body of scholars agree that it happened in the seventh year after the Hijrah."[141]

---

[140] *Al-Fuṣūl* pg. (206).

[141] *Zād al-Ma'ād* (3/316).

VERSE 74: MAKING IMPERMISSIBLE TAMED DONKEY MEAT AND MUTAH (TEMPORARY) MARRIAGE

The author (رَحِمَهُ ٱللَّهُ) said,

74- وَحَظْرُ لَحْمِ الْحُمُرِ الْأَهْلِيَّةْ   فِيهَا وَمُتْعَةِ النِّسَا الرَّدِيَّةْ

74. During that was the prohibition of tamed donkey meat and the vile temporary marriage to women.

Explanation

وَ حَظْرُ

"Prohibition of" Eating…

لَحْمِ الْـحُمُرِ الْأَهْلِيَّةْ

"Tamed donkey meat" Was...

VERSE 74: MAKING IMPERMISSIBLE TAMED DONKEY MEAT AND MUTAH (TEMPORARY) MARRIAGE

فِيهَا

"During that" Meaning in the seventh year after the Hijrah.

وَ مُتْعَةِ النِّسَاءِ

"Temporary marriage to women" The prohibition of temporary marriage to women in that year.

الرَّدِيَّةْ

"The vile" Meaning that it is corruptive.

This prohibition was legislated on the day of Khaybar. This matter has been noted in numerous aḥādith. Saḥīḥ al-Bukhārī and Muslim related on the authority of 'Ali bin Abī Ṭālib (رَضِيَ اللَّهُ عَنْهُ),

أَنَّ النَّبِيَّ صلى الله عليه وسلم نَهَى عَنْ نِكَاحِ الْمُتْعَةِ يَوْمَ خَيْبَرَ، وَعَنْ لُحُومِ الْحُمُرِ الأَهْلِيَّةِ

> **"That the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) on the Day of Khaybar forbade temporary marriage to women, and (he also forbade) the meat of tame donkeys."**[142]

---

[142] Related by al-Bukhārī No. (5115); and Muslim No. (1407).

VERSE 75: HIS MARRIAGE TO UMM ḤABĪBAH BINT ABĪ SUFYĀN

The author (رَحِمَهُ ٱللَّهُ) said,

75- ثُمَّ عَلَى أُمِّ حَبِيبَةَ عَقَدْ وَمَهْرَهَا عَنْهُ النَّجَاشِيُّ نَقَدْ

75. Afterward, he married Umm Ḥabībah, and an-Najāshī paid her dowry in cash on his behalf.

* * *

Explanation

ثُمَّ عَلَى أُمِّ حَبِيبَةِ

"Afterward Umm Ḥabībah" Meaning Ramlah Bint Abī Sufyān (رَضِيَ ٱللَّهُ عَنْهَا).

عَقَدْ

"He married" Meaning the Prophet (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ) married her.

VERSE 75: HIS MARRIAGE TO UMM ḤABĪBAH BINT ABĪ SUFYĀN

وَ مَهْرَهَا عَنْهُ النَّجَاشِيُّ نَقَدْ

"And an-Najāshī paid her dowry in cash on his behalf" Meaning that an-Najāshī is the one who settled her dowry on behalf of the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ).

Ibn al-Qayyim (رَحِمَهُ ٱللَّهُ) said in the book *Zād al-Ma'ād,*

> "Afterward, he married Umm Ḥabībah. Her full name is Ramlah Bint Abī Sufyān Sakhr bin Harb al-Qurashiyyah al-Umayiyah. Some scholars say that her name was Hind. He married her when she was in the land of al-Habashah as an immigrant. An-Najāshī gave her a dowry of four hundred dinār, and she was given over to him (i.e., in marriage) from there."[143]

---

[143] *Zād al-Ma'ād* (1/109).

VERSE 76: HE WAS POISONED BY THE MEAT AND HIS MARRIAGE TO SAFIYYAH BINT HUYAYY

The author (رَحِمَهُ ٱللَّهُ) said,

76- وَسُمَّ فِي شَاةٍ بِهَا هَدِيَّةْ   ثُمَّ اصْطَفَى صَفِيَّةً صَفِيَّةْ

76. During it, he was poisoned by meat that was gifted to
him. Afterward, he chose Safiyyah who was a share.

Explanation

وَسُمَّ

"He was poisoned" The Prophet (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ) was poisoned.

فِي شَاةٍ

"By meat" The meat in which poison was placed therein.

VERSE 76: HE WAS POISONED BY THE MEAT AND HIS MARRIAGE TO SAFIYYAH BINT HUYAYY

بِهَا

"During it" Meaning the seventh year after the Hijrah upon the conquest of Khaybar.

هَدِيَّهْ

"Was gifted to him" Meaning a Jewish woman gifted it to the Prophet (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ). The Ḥadīth concerning this is in Saḥīḥ al-Bukhārī and Saḥīḥ Muslim[144] on the authority of Anas bin Mālik (رَضِيَ اللَّهُ عَنْهُ) and others.

ثُمَّ اصْطَفَى

"Afterward he chose" The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) choose…

صَفِيَّةً

"Safiyyah" She was Safiyyah Bint Huyay (رَضِيَ اللَّهُ عَنْهَا).

صَفِيَّهْ

"Who was a share" Meaning he acquired her from the spoils of Khaybar. So, she accepted Islām and the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) freed her and later married her. The Ḥadīth concerning this is in Saḥīḥ al-Bukhārī and Saḥīḥ Muslim[145] from the Ḥadīth of Anas bin Mālik (رَضِيَ ٱللَّهُ عَنْهُ).

---

[144] Saḥīḥ al-Bukhārī No. (2617) and Saḥīḥ Muslim No. (2190).

---

[145] Saḥīḥ al-Bukhārī No. (371) and Saḥīḥ Muslim No. (1365).

VERSE 77: JA'FAR AND THE COMPANIONS' ARRIVAL FROM AL-HABASHAH AND HIS MARRIAGE TO MAYMŪNAH BINT AL-ḤĀRITH

The author (رَحِمَهُ ٱللَّهُ) said,

77– ثُمَّ أَتَتْ وَمَنْ بَقِي مُهَاجِرَا   وَعَقْدُ مَيْمُونَةَ كَانَ الآخِرَا

77. Afterward, she arrived as well as those remaining migrators, and his marriage to Maymūnah was the last.

* * *

Explanation

ثُمَّ أَتَتْ

"Afterward she arrived" Meaning Umm Ḥabībah (رَضِيَ ٱللَّهُ عَنْهَا).

وَ

"As well as" Arrived…

مَنْ بَقِي مُهَاجِرَا

"Those remaining migrators" In al-Habashah who were Jaʿfar bin Abī Ṭālib and his companions (رَضِيَاللَّهُعَنْهُمْ). The Prophet (صَلَّىاللَّهُعَلَيْهِوَسَلَّمَ) said to Jaʿfar,

مَا أَدْرِي أَنَا بِقُدُومِ جَعْفَرٍ أَسَرُّ، أَوْ بِفَتْحِ خَيْبَرَ

> **"I didn't know which was more secret, the arrival of Jaʿfar or the conquest of Khaybar."**[146]

كَانَ الْآخِرَا

"Was the last" He (صَلَّىاللَّهُعَلَيْهِوَسَلَّمَ) didn't marry anyone after her.

Ibn al-Qayyim (رَحِمَهُاللَّهُ) said in *Zād al-Maʿād,*

> "Afterward he (صَلَّىاللَّهُعَلَيْهِوَسَلَّمَ) married Maymūnah Bint al-Ḥārith al-Hilālīyah who was the last one he married. He married her in Makkah after performing his makeup ʿUmrah according to the most correct opinion."[147]

---

[146] Related by at-Tabarānī in the book, *al-M ujam al-Kabīr* (22/100) No. (244); and Shaykh al-Albānī (رَحِمَهُاللَّهُ) said in his book *as-Silsilah as-Saḥīḥah* (6/335) its chain is good.

[147] *Zād al-Maʿād* (1/113).

VERSE 78: ABŪ HURAYRAH'S ACCEPTANCE OF ISLĀM

The author (رَحِمَهُ ٱللَّهُ) said,

78– وَقَبْلُ إِسْلَامُ أَبِي هُرَيْرَةْ وَبَعْدُ عُمْرَةُ الْقَضَا الشَّهِيرَةْ

78. Before it Abū Hurayrah accepted Islām. Afterward, it was the well-known makeup 'Umrah.

Explanation

وَ قَبْلُ

"Before it" Meaning before that …

إِسْلَامُ أَبِي هُرَيْرَةْ

"Abū Hurayrah accepted Islām" His acceptance of Islām was a short time before the conquest of Khaybar. He came to the Prophet (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) in Khaybar although he didn't participate in the military campaign.[148]

وَ بَعْدُ

"After it" Meaning after the military campaign of Khaybar was the....

عُمْرَةُ الْقَضَا الشَّهِيرَةْ

"The well-known makeup 'Umrah" This was when the Prophet (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) returned to al-Madīnah from Khaybar. He stayed there until the month of Dhūl Qa'dah. So, he left out for the makeup 'Umrah in that month, and he traveled until he reached Makkah. He performed 'Umrah, circumambulated the Ka'bah, and completed his 'Umrah.[149]

---

[148] Look in Saḥīḥ al-Bukhārī No. (2827).

[149] Look in the book, *Sīrah Ibn Hishām* (2/1196-1199).

VERSE 79: SENDING MESSENGERS TO THE VARIOUS RULERS

The author (رَحِمَهُ ٱللَّهُ) said,

79– وَالرُّسْلَ فِي مُحَرَّمِ الْمُحَرَّمِ أَرْسَلَهُمْ إِلَى الْمُلُوكِ فَاعْلَمِ

79. The messengers in the sacred al-Muharram. He sent them to various rulers, so they could come to understand.

Explanation

وَ الرُّسْلَ

"The Messengers" Among the noble companions (رَضِيَ ٱللَّهُ عَنْهُمْ). This word is a direct object for an omitted verb.

فِي الْمُحَرَّمِ الْمُحَرَّمِ

"In the sacred al-Muharram" Meaning the sacred month of al-Muharram which one of the four sacred months.

أَرْسَلَهُمْ

"He sent them" (صَلَّىٰ ٱللَّهُ عَلَيْهِ وَسَلَّمَ) When he returned from al-Hudaybīyah.

إِلَى الْـمُلُوكِ فَاعْلَمِ

"To various rulers, so come to understand" Whereas, he dispatched a number of his Companions (رَضِيَ ٱللَّهُ عَنْهُمْ). Every one of them took a letter to one of the rulers. So, he sent 'Umar Bin Umiyyah ad-Damrah (رَضِيَ ٱللَّهُ عَنْهُ) to an-Najāshī the ruler of al-Habashah, Dihyah al-Kalbi (رَضِيَ ٱللَّهُ عَنْهُ) was sent to Caesar, the ruler of Rome. He sent 'Abdullāh bin Hudhāfah as-Sahamī to Kisrā, the ruler of Persia. He sent Ḥāṭib bin Abī Baltah to Al-Muqawqis, the ruler of Egypt. He sent others[150] (رَضِيَ ٱللَّهُ عَنْهُمْ) as well.

On the authority of Anas (رَضِيَ ٱللَّهُ عَنْهُ),

أَنَّ نَبِيَّ اللَّهِ صلى الله عليه وسلم كَتَبَ إِلَى كِسْرَى وَإِلَى قَيْصَرَ وَإِلَى النَّجَاشِيِّ وَإِلَى كُلِّ جَبَّارٍ يَدْعُوهُمْ إِلَى اللَّهِ تَعَالَى

---

[150] Look in the book, *Zād al-Ma'ād* (1/119-124).

VERSE 79: SENDING MESSENGERS TO THE VARIOUS RULERS

> **"That the Prophet of Allāh (صَلَّىٰ ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) wrote to Kisrā (King of Persia), Caesar (Emperor of Rome), an-Najāshī (King of Abyssinia) and every (other) tyrant inviting them to Allāh, the Exalted."**[151]

---

[151] Related by Muslim No. (1774).

VERSE 80-81: AL-MUQAWQIS GIFTED MĀRIAH AL-QIBTĪYAH TO THE PROPHET AND RAIDING PARTY SENT TO MU'TAH

The author (رَحِمَهُ ٱللَّهُ) said,

80- وَأُهْدِيَتْ مَارِيَةُ الْقِبْطِيَّةْ فِيهِ وَفِي الثَّامِنَةِ السَّرِيَّةْ

81- لِمُؤْتَةٍ سَارَتْ وَفِي الصِّيَامِ قَدْ كَانَ فَتْحُ الْبَلَدِ الْحَرَامِ

80. During that, Māriah al-Qibtīyah was gifted; in the eighth the raid...
81. ...was directed on Mu'tah. During the fasting, the conquest of the sacred land was made.

* * *

Explanation

وَ أُهْدِيَتْ مَارِيَةُ الْقِبْطِيَّةْ

VERSE 80-81: AL-MUQAWQIS GIFTED MĀRIAH AL-QIBTĪYAH TO THE PROPHET AND RAIDING PARTY SENT TO MU'TAH

"Māriah al-Qibtīyah was gifted" Al-Muqawqis, the ruler of Alexandria, Egypt gifted her to the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ).

فِيهِ

"During that" Meaning in the month of Al-Muharram in the seventh year after the Hijrah. When the Prophet's letter arrived al-Muqawqis replied, 'This is good.' He came close to accepting Islām, but he didn't. So, he gifted Māriah to the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ).

وَ فِي الثَّامِنَةِ

"In the eighth" Meaning in the eighth year after the Hijrah.

السَّرِيَّةْ لِـمُؤْتَةٍ سَارَتْ

"The raid was directed on Mu'tah," Ibn Kathīr (رَحِمَهُ ٱللَّهُ) said,

> "During the month of Jumāda al-'Ākhir in the eighth year after the Hijrah, the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) dispatched commanders to Mu'tah which is a village in the land of Shām (Syria)."[152]

The Prophet (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ) had informed his Companions (رَضِيَ ٱللَّهُ عَنْهُمْ) what occurred in this raid. Just as what Saḥīḥ al-

---

[152] *Al-Fuṣūl fī Sīrah ar-Rasūl* pg. (170).

Bukhārī mentioned on the authority of Anas bin Mālik (رَضِيَٱللَّهُعَنْهُ) in which he said,

خَطَبَ النَّبِيُّ صلى الله عليه وسلم فَقَالَ " أَخَذَ الرَّايَةَ زَيْدٌ فَأُصِيبَ، ثُمَّ أَخَذَهَا جَعْفَرٌ فَأُصِيبَ، ثُمَّ أَخَذَهَا عَبْدُ اللَّهِ بْنُ رَوَاحَةَ فَأُصِيبَ، ثُمَّ أَخَذَهَا خَالِدُ بْنُ الْوَلِيدِ عَنْ غَيْرِ إِمْرَةٍ فَفُتِحَ لَهُ ـ وَقَالَ ـ مَا يَسُرُّنَا أَنَّهُمْ عِنْدَنَا ". قَالَ أَيُّوبُ أَوْ قَالَ " مَا يَسُرُّهُمْ أَنَّهُمْ عِنْدَنَا وَعَيْنَاهُ تَذْرِفَانِ

> **"The Prophet (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ) delivered a sermon and said, "Zayd (Bin al-Ḥārithah) took the flag and was martyred, and then Ja'far (Bin Abī Ṭālib) took the flag and was martyred, and then 'Abdullāh bin Rawāhah took the flag and was martyred too, and then Khalid bin Al-Walīd took the flag though he was not appointed as a commander and Allāh made him victorious." The Prophet (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ) further added, "It would not please us to have them with us." Ayyub, a sub-narrator, added, "Or the Prophet, shedding tears, said, 'It would not please them to be with us."**[153]

وَفِي

"During" The month of...

---

[153] Saḥīḥ al-Bukhārī No. (3063).

VERSE 80-81: AL-MUQAWQIS GIFTED MĀRIAH AL-QIBTĪYAH TO THE PROPHET AND RAIDING PARTY SENT TO MU'TAH

الصِّيَامِ

"Fasting" in the eighth year after the Hijrah[154].

قَدْ كَانَ فَتْحُ الْبَلَدِ الْـحَرَامِ

"The conquest of the sacred land was made." This was the conquest Allāh (سُبْحَانَهُ وَتَعَالَىٰ) mentioned in several places of the Qur'ān. From the verses is,

﴿ لَا يَسْتَوِي مِنكُم مَّنْ أَنفَقَ مِن قَبْلِ ٱلْفَتْحِ وَقَٰتَلَ ۚ أُو۟لَٰٓئِكَ أَعْظَمُ دَرَجَةً مِّنَ
ٱلَّذِينَ أَنفَقُوا۟ مِنۢ بَعْدُ وَقَٰتَلُوا۟ ۚ ﴾

> **"Not equal among you are those who spent and fought before the conquering (of Makkah) (with those among you who did so later). Such are higher in degree than those who spent and fought afterward."** [*Sūrah al-Ḥadīd* 57:10]

---

[154] Look in the book, *Sīrah ibn Hishām* (2/1229).

VERSE 82: THE MILITARY CAMPAIGNS OF ḤUNAYN AND AT-ṬĀ'IF

The author (رَحِمَهُ ٱللَّهُ) said,

82- وَبَعْدَهُ قَدْ أَوْرَدُوا مَا كَانَ فِي يَوْمِ حُنَيْنٍ ثُمَّ يَوْمِ الطَّائِفِ

82. After it, they have mentioned what happened on the day of Ḥunayn, then on the day of at-Ṭā'if.

Explanation

وَ بَعْدَهُ

"After it" Meaning after the conquest of Makkah in the eighth year after the Hijrah.

قَدْ أَوْرَدُوا

VERSE 82: THE MILITARY CAMPAIGNS OF ḤUNAYN AND AT-ṬĀ'IF

"They have mentioned" Meaning the people of knowledge in the field of Sīrah and military campaigns in their authorings.

مَا كَانَ فِي يَوْمِ حُنَيْنٍ

"What happened on the day Ḥunayn" It is also called 'the military campaign of 'Awṭās' which both places are between Makkah and at-Ṭā'if. This military campaign was named after the place where it occurred which is also named Hawāzan. Because they arrived to fight the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).[155]

ثُمَّ يَوْمِ الطَّائِفِ

"Then on the day of at-Ṭā'if" Meaning the military campaign of at-Ṭā'if which was in the month of Shawwāl on the eighth year whereas the Prophet (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) returned from Ḥunayn and didn't enter Makkah until he came pass at-Ṭā'if. So, they surrounded the enemy in at-Ṭā'if, and they were well fortified against the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). So, he returned to Makkah without any fighting ensuing.[156]

---

[155] In the book, *Zād al-Ma'ād* by Ibn al-Qayyim (3/465).

[156] Look in the book, *Sīrah Ibn Hishām* (2/1330).

VERSE 83: THE 'UMRAH MADE FROM AL-JI'IRRĀNAH

The author (رَحِمَهُ ٱللَّهُ) said,

83- وَبَعْدُ فِي ذِي الْقَعْدَةِ اعْتِمَارُهْ مِنَ الْجِعِرَّانَةِ وَاسْتِقْرَارُهْ

83. After Dhūl Qa'dah, his 'Umrah was made from al-Ji'irrānah and his stay.

* * *

Explanation

وَ بَعْدُ فِي

"After" The month of....

ذِي الْقَعْدَةِ

"Dhūl Qa'dah" Was ...

اعْتِمَارُهُ

"His ʿUmrah" (عَلَيۡهِ ٱلصَّلَاةُ وَٱلسَّلَامُ)…

مِنَ الْـجِعِرَّانَةِ

"Made from al-Jiʿirrānah" This is a place between Makkah and at-Ṭā'if which is closer to Makkah.

وَاسْتِقْرَارُهُ

"And his staying" Meaning his staying in al-Jiʿirrānah for roughly ten nights[157]. Afterward, he started to perform his ʿUmrah from there; and when he concluded his ʿUmrah, he left for al-Madīnah leaving ʿAttāb bin 'Asīd[158] in charge of Makkah. He was under twenty years old[159] at the time.

---

[157] Look in Saḥīḥ al-Bukhārī, Ḥadīth No. (4319).

[158] Look in the book, *Sīrah Ibn Hishām* (2/1352-1353).

[159] Look in the book, *Zād al-Maʿād* (1/126).

VERSE 84: THE PASSING OF HIS DAUGHTER ZAYNAB AND THE BIRTH OF HIS SON IBRĀHĪM

The author (رَحِمَهُ ٱللَّهُ) said,

84- وَبِنْتُهُ زَيْنَبُ مَاتَتْ ثُمَّا مَوْلِدُ إِبْرَاهِيمَ فِيهَا حَتْمَا

84. And his daughter Zaynab passed away, then the birth of Ibrāhīm for sure during it.

Explanation

وَ بِنْتُهُ زَيْنَبُ مَاتَتْ

"And his daughter Zaynab passed away" Meaning the death of Zaynab Bint of the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ).

ثُمَّا

"Then" Meaning shortly after, by a few months…

VERSE 84: THE PASSING OF HIS DAUGHTER ZAYNAB AND THE BIRTH OF HIS SON IBRĀHĪM

مَوْلِدُ إِبْرَاهِيمَ

"The birth of Ibrāhīm" Meaning the son of the Prophet (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ).

فِيهَا

"During it" Meaning in the eighth year after the Hijrah.

حَتْمَا

"For sure" Meaning with full certainty that her passing was in the first part of the year and his son's birth was in the latter part of the year[160].

---

[160] Look in the book, *al-Isābah* by Ibn Ḥajr (13/415) & (1/337).

VERSE 85: SAWDAH GIVES HER DAY TO ‘Ā’ISHAH

The author (رَحِمَهُ ٱللَّهُ) said,

85- وَوَهَبَتْ نَوْبَتَهَا لِعَائِشَةْ   سَوْدَةُ مَا دَامَتْ زَمَانًا عَائِشَةْ

85. Sawdah gives her turn to ‘Ā’ishah as long as she lives.

Explanation

The Mother of the Believers, Sawdah (رَضِيَ ٱللَّهُ عَنْهَا), gave her days and nights to the Mother of the Believers, ‘Ā’ishah (رَضِيَ ٱللَّهُ عَنْهَا), seeking to please the Prophet (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ) and to remain with him. Imām at-Tirmidhī related in his *Jāmi‘* from the Ḥadīth of Ibn ‘Abbās (رَضِيَ ٱللَّهُ عَنْهُمَا) who said,

خَشِيَتْ سَوْدَةُ أَنْ يُطَلِّقَهَا، النَّبِيُّ صلى الله عليه وسلم فَقَالَتْ لاَ تُطَلِّقْنِي وَأَمْسِكْنِي وَاجْعَلْ يَوْمِي لِعَائِشَةَ فَفَعَلَ فَنَزَلَتْ: ﴿ فَلَا جُنَاحَ عَلَيْهِمَآ أَن يُصْلِحَا بَيْنَهُمَا صُلْحًاۚ وَٱلصُّلْحُ خَيْرٌۗ ﴾

“Sawdah feared that the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) was going to divorce her, so she said: ‘Do not divorce me, but keep me and give my day to ‘Ā’ishah.’ So, he (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) did so, and the following was revealed: “There is no sin on them both if they make terms of peace between themselves, and making peace is better.” [*Sūrah an-Nisā’* 4:128][161]

---

[161] No. (3040). Imām at-Tirmidhī said, “This Ḥadīth is Ḥasan Gharīb” and Ibn Ḥajr graded its chain of narrators to be Ḥasan in his book *al-Isābah* (13/506).

VERSE 86: THE MINBAR WAS BUILT FOR THE PROPHET

The author (رَحِمَهُ ٱللَّهُ) said,

86- وَعُمِـلَ الْمِنْبَرُ غَيْرَ مُخْتَفِي   وَحَجَّ عَتَّـابٌ بِـأَهْـلِ الْمَوْقِفِ

86. The minbar was built in the open, and 'Attāb led the Muslims on Ḥajj.

Explanation

وَ عُمِلَ الْـمِنْبَرُ

"The minbar was built" The one on which the Prophet (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ) delivered his sermon on.

غَيْرَ مُـخْتَفِي

"In the open" Meaning in a plain area of the masjid.

Ibn al-'Athīr (رَحِمَهُ ٱللَّهُ) said,

> "During the eighth year of the Hijrah, the Messenger of Allāh's (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ) minbar upon which he delivered his sermon on was worked on. Previously, he would deliver his sermon on a tree stump. So, the tree stump began to whine until the people heard it. So, the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) came down off of it and placed his hand on it to calm it down. It was the first minbar in Islām."[162]

Saḥīḥ al-Bukhārī related on the authority of Jābir bin 'Abdullāh (رَضِيَ ٱللَّهُ عَنْهُمَا) who said,

> أَنَّ امْرَأَةً مِنَ الأَنْصَارِ قَالَتْ لِرَسُولِ اللَّهِ صلى الله عليه وسلم يَا رَسُولَ اللَّهِ، أَلاَ أَجْعَلُ لَكَ شَيْئًا تَقْعُدُ عَلَيْهِ فَإِنَّ لِي غُلاَمًا نَجَّارًا. قَالَ " إِنْ شِئْتِ ". قَالَ فَعَمِلَتْ لَهُ الْمِنْبَرَ، فَلَمَّا كَانَ يَوْمُ الْجُمُعَةِ قَعَدَ النَّبِيُّ صلى الله عليه وسلم عَلَى الْمِنْبَرِ الَّذِي صُنِعَ، فَصَاحَتِ النَّخْلَةُ الَّتِي كَانَ يَخْطُبُ عِنْدَهَا حَتَّى كَادَتْ أَنْ تَنْشَقَّ، فَنَزَلَ النَّبِيُّ صلى الله عليه وسلم حَتَّى أَخَذَهَا فَضَمَّهَا إِلَيْهِ، فَجَعَلَتْ تَئِنُّ أَنِينَ الصَّبِيِّ الَّذِي يُسَكَّتُ حَتَّى اسْتَقَرَّتْ. قَالَ " بَكَتْ عَلَى مَا كَانَتْ تَسْمَعُ مِنَ الذِّكْرِ

> **"That a woman from the al-'Ansār said to the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ), O Allāh's Messenger**

---

[162] 'Asad al-Ghābah (1/30); also look in the book *Tārīkh al-Islām* by adh-Dhahabī (*al-Maghāzī* pg. 621)

> **(صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ)! Shall I make something for you to sit on, as I have a slave who is a carpenter?" He replied, "If you wish." So, she got a minbar made for him. When it was Friday the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) sat on that minbar. The date-palm stump near which the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) used to deliver his sermons cried so much so that it was about to burst. The Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) came down from the minbar to the stump and embraced it, and it started groaning like a child being persuaded to stop crying and then it stopped crying. The Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) said, "It has cried because of (missing) what it use to hear of the religious knowledge."[163]**

وَ حَجَّ عَتَّابٌ

"'Attāb" Meaning Ibn 'Asīd.

Ibn Ḥajr said in his book *al-Isābah,*

> "He accepted Islām at the conquest of Makkah and the Prophet (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ) placed him in charge over Makkah when he marched on Ḥunayn and continued. Some of the historians mention, 'He placed him in charge over Makkah after he returned from at-Ṭā'if and

---

[163] Saḥīḥ al-Bukhārī No. (2095).

> led the people in Ḥajj in the same year of the conquest of Makkah.'"[164]

بِأَهْلِ الْـمَوْقِفِ

"Led the Muslims" ibn Kathīr said,

> "He ('Attāb ibn 'Asīd) was the first Muslim 'Amīr to lead the people in Ḥajj."[165]

---

[164] *Al-Isābah* (7/62).

[165] *Al-Fuṣūl fī Sīrah ar-Rasūl* pg. (189).

VERSE 87: THE MILITARY CAMPAIGN OF TABŪK

The author (رَحِمَهُ ٱللَّهُ) said,

87– ثُمَّ تَبُوكَ قَدْ غَزَا فِي التَّاسِـــعَةْ وَهَـدَّ مَسْـــجِـدَ الضِّـــرَارِ رَافِعَـهْ

87. After he had carried out a military expedition in Tabūk during the ninth; and he destroyed Masjid ad-Ḍirār removing it.

* * *

Explanation

ثُمَّ تَبُوكَ قَدْ غَزَا فِي التَّاسِعَهْ

"Afterward he had carried out a military expedition in Tabūk during the ninth" Meaning the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) carried out a military expedition in the ninth year after the Hijrah.

Al-Ḥāfiẓ Ibn Kathīr (رَحِمَهُ ٱللَّهُ) said in the book *al-Fuṣūl*, "When Allāh revealed to His Messenger the verse,

﴿ قَـٰتِلُوا۟ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱللَّهِ وَلَا بِٱلْيَوْمِ ٱلْـَٔاخِرِ وَلَا
يُحَرِّمُونَ مَا حَرَّمَ ٱللَّهُ وَرَسُولُهُۥ وَلَا يَدِينُونَ دِينَ ٱلْحَقِّ
مِنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَـٰبَ حَتَّىٰ يُعْطُوا۟ ٱلْجِزْيَةَ عَن يَدٍ وَهُمْ
صَـٰغِرُونَ ٢٩ ﴾

"Fight against those who (1) believe not in Allāh, (2) nor in the Last Day, (3) nor forbid that which has been forbidden by Allāh and His Messenger (4) and those who acknowledge not the religion of truth (i.e. Islam) among the people of the Scripture (Jews and Christians), until they pay the *Jizyah* with willing submission, and feel themselves subdued." [*Sūrah at-Tawbah* 9:29]

The Messenger of Allāh (صَلَّىٰ ٱللَّهُ عَلَيْهِ وَسَلَّمَ) urged the people of al-Madīnah and those surrounding areas amongst the bedious to take part in Jihād. He informed them about the military expedition of Rome which happened in the month of Rajab during the ninth year of the Hijrah. When Allāh's Messenger (صَلَّىٰ ٱللَّهُ عَلَيْهِ وَسَلَّمَ) intended to set on an expedition he kept it as a secret except for this expedition (Tabūk). Indeed, he announced to them this expedition, so they prepare because of the strength of their enemies and great numbers they will be up against. At that time, the fruits had ripened during an arid year. So, the Muslims prepared for that…and when they reached there (Tabūk) they didn't encounter any fighting. The thought of taking them into the land of Shām during this year would be burdensome to them, so he made up his mind to return."[166]

وَ هَدَّ

"He destroyed" The Prophet (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ)…

مَسْجِدَ الضِّرَارِ

"Masjid ad-Ḍirār" Upon his return from Tabūk.

رَافِعَهْ

"Removing it" Meaning he removed the harm in which this masjid was built for.

---

[166] *Al-Fuṣūl* pg. (190-191).

VERSE 88-89: ABŪ BAKR LEADS THE PEOPLE IN ḤAJJ

The author (رَحِمَهُ ٱللَّهُ) said,

88- وَحَجَّ بِالنَّاسِ أَبُو بَكْرٍ وَثَمْ تَلا بَرَاءَةً عَلِيٌّ وَحَتَمْ

89- أَنْ لَا يَحُجَّ مُشْرِكٌ بَعْدُ وَلاَ يَطُوفُ عَارٍ ذَا بِأَمْرٍ فُعِلاَ

88. Abū Bakr led people in Ḥajj. There 'Alī recited the disownment and commanded…

89. …that not a single polytheist performs Ḥajj afterward. Nor circumambulate it naked. They both did this from an order.

Explanation

وَ حَجَّ بِالنَّاسِ أَبُو بَكْرٍ

"Abū Bakr lead the people in Ḥajj" In the ninth year after the Hijrah.

وَ ثَمَّ تَلَا بَرَاءَةً عَلِيٌّ

"There 'Alī recited the disownment" Meaning 'Alī recited the verse there,

﴿ بَرَآءَةٌ مِّنَ ٱللَّهِ وَرَسُولِهِۦٓ إِلَى ٱلَّذِينَ عَٰهَدتُّم مِّنَ ٱلْمُشْرِكِينَ ۝١ ﴾

> **"Freedom from (all) obligations (is declared) from Allāh and His Messenger (صَلَّىٰ ٱللَّهُ عَلَيْهِ وَسَلَّمَ) to those of the *Mushrikūn* (polytheists, pagans, idolaters, disbelievers in the Oneness of Allāh), with whom you made a treaty."** [Sūrah *at-Tawbah* 9:1]

وَ حَتَمْ

"And commanded" This was a decisive order…

أَنْ لَا يَحُجَّ مُشْرِكٌ بَعْدُ وَ لَا يَطُوفَ عَارٍ

"That not a single polytheist performs Ḥajj afterward nor circumambulate it naked" This was because the polytheists still remained upon their previous circumstance of Shirk during al-Ḥajj.

Saḥīḥ al-Bukhārī and Saḥīḥ Muslim related the Ḥadīth of Abū Hurayrah (رَضِيَ ٱللَّهُ عَنْهُ) in which he said,

بَعَثَنِي أَبُو بَكْرٍ ـ رضى الله عنه ـ فِيمَنْ يُؤَذِّنُ يَوْمَ النَّحْرِ بِمِنًى لاَ يَحُجُّ بَعْدَ الْعَامِ مُشْرِكٌ، وَلاَ يَطُوفُ بِالْبَيْتِ عُرْيَانٌ . ثُمَّ أَرْدَفَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِعَلِيِّ بْنِ أَبِي طَالِبٍ، وَأَمَرَهُ أَنْ يُؤَذِّنَ بِبَرَاءَةَ. قَالَ أَبُو هُرَيْرَةَ فَأَذَّنَ مَعَنَا عَلِيٌّ يَوْمَ النَّحْرِ فِي أَهْلِ مِنًى بِبَرَاءَةَ، وَأَنْ لاَ يَحُجَّ بَعْدَ الْعَامِ مُشْرِكٌ، وَلاَ يَطُوفَ بِالْبَيْتِ عُرْيَانٌ

"Abū Bakr, on the day of Naḥr (i.e. slaughtering of animals for sacrifice), sent me in the company of others to make this announcement: "After this year, no pagan will be allowed to perform the Ḥajj, and none will be allowed to perform the Tawaf of the Ka'bah undressed. Then Allāh's Messenger (ﷺ) sent 'Ali bin Abī Ṭālib (after Abū Bakr) and ordered him to recite aloud in public Sūrah Bara. Abū Hurayrah added, "So 'Ali, along with us, recited Bara (loudly) before the people at Mina on the Day of Naḥr and announced; "No pagan shall perform Ḥajj after this year and none shall perform the Tawaf around the Ka'bah in a naked state."[167]

ذَا بِأَمْرٍ فَعَلَا

"They both did this from an order." Meaning Abū Bakr and 'Ali (رضي الله عنهما) did this from the Prophet's (ﷺ) command.

---

[167] Saḥīḥ al-Bukhārī No. (4655) and Saḥīḥ Muslim No. (1347).

VERSE 90: THE YEAR OF THE DELEGATIONS AND HIS VOW TO ABSTAIN FROM HIS WIVES

The author (رَحِمَهُ ٱللَّهُ) said,

90- وَجَاءَتِ الْوُفُودُ فِيهَا تَتْرَى   هَذَا وَمِنْ نِسَاهُ آلَى شَهْرَا

90. The delegations arrived during it in succession, and he vowed to stay away from his wives for a month.

Explanation

وَ جَاءَتِ الْوُفُودُ فِيهَا

"The delegations arrived during it" Meaning in the ninth year after the Hijrah. This year was called, the 'Year of the Delegations' because of the abundant number of delegations that came to the Prophet (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ).

تَتْرَى

VERSE 90: THE YEAR OF THE DELEGATIONS AND HIS VOW TO ABSTAIN FROM HIS WIVES

"In succession" Meaning one delegation after another. Ibn Kathīr (رَحِمَهُ ٱللَّهُ) said,

> "The delegations followed in succession during this year and after it visiting the Messenger of Allāh submitted to Islām. Entering the religion of Allāh in droves."[168]

هَذَا وَ مِنْ نِسَاهُ آلَى شَهْرَا

"And he vowed to stay away from his wives for a month." Just as what is mentioned in Saḥīḥ al-Bukhārī and Saḥīḥ Muslim,

أَنَّ النَّبِيَّ صلى الله عليه وسلم آلَى مِنْ نِسَائِهِ شَهْرًا، فَلَمَّا مَضَى تِسْعَةٌ وَعِشْرُونَ يَوْمًا غَدَا أَوْ رَاحَ فَقِيلَ لَهُ إِنَّكَ حَلَفْتَ أَنْ لاَ تَدْخُلَ شَهْرًا. فَقَالَ " إِنَّ الشَّهْرَ يَكُونُ تِسْعَةً وَعِشْرِينَ يَوْمًا

> **"The Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) vowed to keep aloof from his wives for a period of one month, and after the completion of 29 days, he went either in the morning or in the afternoon to his wives. Someone said to him "You vowed that you would not go to your wives for one month." He replied, "The month is of 29 days."**[169]

---

[168] *Al-Fuṣūl* pg. (196).

[169] Saḥīḥ al-Bukhārī No. (1910) and Saḥīḥ Muslim No. (1085) from the Ḥadīth of Umm Salamah (رَضِيَ ٱللَّهُ عَنْهَا).

The meaning of…

آلَى مِنْ نِسَاهُ

"He vowed to stay away from his wives" The Prophet (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ) made an oath to abstain from having sexual relations with them for one complete month.

VERSE 91: THE PROPHET PERFORMED THE ABSENTEE JANĀZAH ṢALĀH FOR AN-NAJĀSHĪ

The author (رَحِمَهُ ٱللَّهُ) said,

91- ثُمَّ النَّجَاشِيَّ نَعَى وَصَلَّى عَلَيْهِ مِنْ طَيْبَةَ نَالَ الْفَضْلاَ

91. Afterward, he announced the passing away of an-Najāshī, and he performed the absentee Janāzah Ṣalāh for him in Ṭaybah as he attained virtue.

Explanation

ثُمَّ النَّجَاشِيَّ

"Afterward an-Najāshī" He was the ruler of al-Habashah to where the noble Companions (رَضِيَ ٱللَّهُ عَنْهُمْ) made Hijrah; and received sanctuary and aid.

نَعَى

"He announced" Meaning that Prophet (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ) informed his Companions (رَضِيَ ٱللَّهُ عَنْهُمْ) of the death of an-Najāshī.

وَ صَلَّى عَلَيْهِ

"And he performed for him" The absentee Janāzah Ṣalāh.

مِنْ طَيْبَةَ نَالَ الْفَضْلَا

"In Ṭaybah as he attained virtue" Meaning that he attained this virtue from al-Madīnah by the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) performing the Janāzah Ṣalāh over him and his Companions (رَضِيَ ٱللَّهُ عَنْهُمْ) performed it behind him (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ).

Saḥīḥ al-Bukhārī and Saḥīḥ Muslim related,

أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَعَى النَّجَاشِيَّ فِي الْيَوْمِ الَّذِي مَاتَ فِيهِ، خَرَجَ إِلَى الْمُصَلَّى، فَصَفَّ بِهِمْ وَكَبَّرَ أَرْبَعًا

> **"Allāh's Messenger (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) informed (the people) about the death of An-Najāshī on the very day he died. He went towards the Musalla (praying area), and the people stood behind him in rows. He said four Takbīrs (i.e. offered the Funeral prayer)."**[170]

---

[170] Saḥīḥ al-Bukhārī No. (1245) and Saḥīḥ Muslim No. (951).

VERSE 92: THE DEATH OF IBRĀHĪM THE SON OF THE PROPHET AND JARĪR BIN ʻABDULLĀH AL-BAJALĪ ACCEPTING ISLĀM

The author (رَحِمَهُ ٱللَّهُ) said,

92– وَمَاتَ إِبْرَاهِيمُ فِي الْعَامِ الْأَخِيرْ   وَالْبَجَلِيْ أَسْلَمَ وَاسْمُهُ جَرِيرْ

92. Ibrāhīm passed away in the last year, and al-Bajalī accepted Islām, his name was Jarīr.

Explanation

وَ مَاتَ إِبْرَاهِيمُ فِي الْعَامِ الْأَخِير

"Ibrāhīm passed away in the last year" This was the tenth year after the Hijrah.

Ibn Ḥajr (رَحِمَهُ ٱللَّهُ) said in his book *al-Isābah,*

> "Ibrāhīm, the son of the leader of mankind, Muḥammad bin 'Abdullāh bin 'Abdul-Muttalib bin Hāshim and his mother was Māriah al-Qibtīyah, was born in the month of Dhūl al-Ḥijjah during the eighth year of the Hijrah and passed away in the tenth year after the Hijrah."[171]

أَسْلَمَ وَاسْمُهُ جَرِيرْ

"He accepted Islām and his name was Jarīr" Bin 'Abdullāh al-Bajalī, the noble Companion (رَضِيَ ٱللَّهُ عَنْهُ). He accepted Islām during this year. Al-Wāqidī was certain that he visited the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) during the month of Ramaḍān in the tenth year of the Hijrah and the Prophet (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ) dispatched him to Dhūl Khalaṣah[172].

---

[171] *Al-Isābah* (1/337).

[172] **TN:** Dhūl Khalaṣah was an idol which was worshipped in the pre-Islāmic era. When the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) conquered Makkah and Jarīr bin 'Abdullāh al-Bajalī (رَضِيَ ٱللَّهُ عَنْهُ) accepted Islām, he was sent to destroy it.

VERSE 93: THE FAREWELL ḤAJJ (PART 1)

The author (رَحِمَهُ ٱللَّهُ) said,

93- وَحَـجَّ حِـجَّـةَ الْـوَدَاعِ قَـارِنَـا وَوَقَـفَ الْـجُـمْـعَـةَ فِـيـهَـا آمِـنَـا

93. He performed the Farewell Ḥajj joined; and during it, al-Jumuʿah coincided.

Explanation

وَ حَجَّ

"He performed Ḥajj" The Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) performed it in this year which is the tenth year after the Hijrah.

حَجَّةَ الْوَدَاعِ

"The Farewell Ḥajj" this Ḥajj was called this because he (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) bid farewell to his Companions in it where he said,

فَإِنِّي لاَ أَدْرِي لَعَلِّي لاَ أَحُجُّ بَعْدَ حَجَّتِي هَذِهِ

"For I do not know whether I would be performing Ḥajj after this Ḥajj of mine."[173]

His Ḥajj (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) was…

قَارِنًا

"Joined" According to what is correct from the statements of the people of knowledge, the meaning of 'joined'[174] is that he combined his 'Umrah and Ḥajj. So, he made the *Talbiyah*[175] for the Ḥajj and 'Umrah together; and he (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ) brought his sacrificial animal (for slaughter).

Ibn al-Qayyim (رَحِمَهُ ٱللَّهُ) said in his book *Zād al-Ma'ād*,

> "Indeed, he (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ) entered into a state of Ihrām joining the 'Umrah and Ḥajj in some twenty decisively Saḥīḥ aḥādīth on this matter."[176]

---

[173] Related by Muslim No. (1297) from the Ḥadīth of Jābir bin 'Abdullāh (رَضِيَ ٱللَّهُ عَنْهُمَا).

[174] **TN:** This is also called *at-Tamatau'* where one brings his slaughter to the Miqāt. He combines his 'Umrah and Ḥajj; he puts on his Ihrām and performs his 'Umrah first. Then he takes a break where he takes off his Ihrām; later he puts his Ihrām on for Ḥajj and makes the *Talbiyah* (Labbayka 'Umrah wal Ḥajj). Completes his Ḥajj then slaughters his animal.

[175] **TN:** Meaning, he said, *Labbayka 'Umrah wal Ḥajj.*

[176] *Zād al-Ma'ād* (2/107-122).

وَ وَقَفَ الْـجُمْعَةَ فِيهَا آمِنَا

"And during it, al-Jumuʿah coincided" Meaning the day of ʿArafah in that year (10th year after the Hijrah) was on al-Jumuʿah.

Saḥīḥ al-Bukhārī and Saḥīḥ Muslim related on the authority of ʿUmar bin al-Khattab (رَضِيَ ٱللَّهُ عَنْهُ) who said,

أَنَّ رَجُلاً، مِنَ الْيَهُودِ قَالَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ، آيَةٌ فِي كِتَابِكُمْ تَقْرَءُونَهَا لَوْ عَلَيْنَا مَعْشَرَ الْيَهُودِ نَزَلَتْ لاَتَّخَذْنَا ذَلِكَ الْيَوْمَ عِيدًا. قَالَ أَىُّ آيَةٍ قَالَ: ﴿ ٱلۡيَوۡمَ أَكۡمَلۡتُ لَكُمۡ دِينَكُمۡ وَأَتۡمَمۡتُ عَلَيۡكُمۡ نِعۡمَتِي وَرَضِيتُ لَكُمُ ٱلۡإِسۡلَٰمَ دِينٗاۚ ﴾ قَالَ عُمَرُ قَدْ عَرَفْنَا ذَلِكَ الْيَوْمَ وَالْمَكَانَ الَّذِي نَزَلَتْ فِيهِ عَلَى النَّبِيِّ صلى الله عليه وسلم وَهُوَ قَائِمٌ بِعَرَفَةَ يَوْمَ جُمُعَةٍ

> **"Once a Jew said to me, "O the chief of believers! There is a verse in your Holy Book Which is read by all of you (Muslims), and had it been revealed to us, we would have taken that day (on which it was revealed as a day of celebration." ʿUmar bin Al-Khattab asked, "Which is that verse?" The Jew replied, "This day I have perfected your religion for you, completed My favor upon you, and have chosen for you Islām as your religion." [Sūrah al-Māʾidah 5:3]. ʿUmar replied, "No doubt, we know when and where this verse was revealed to the Prophet. It was**

Friday, and the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) was standing at 'Arafah (i.e. the Day of Ḥajj)."[177]

---

[177] Saḥiḥ al-Bukhārī No. (45) and Saḥīḥ Muslim No. (3017).

VERSE 94: THE FAREWELL ḤAJJ (PART 2)

The author (رَحِمَهُ ٱللَّهُ) said,

94– وَأُنْزِلَتْ فِي الْيَوْمِ بُشْــرَى لَكُمْ (اَلْيَـوْمَ أكْمَلْـتُ لَكُمْ دِينَكُمْ)

> **94.** Glad tidings for you all were revealed on this day: "This day I have perfected your religion for you. "

Explanation

On this day, the evening of 'Arafah this noble verse was revealed,

﴿ ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ ٱلْإِسْلَٰمَ دِينًا ﴾

> **"This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion."** [*Sūrah al-Mā'idah* 5:3]

The Ḥadīth of 'Umar bin al-Khattab (رَضِيَ ٱللَّهُ عَنْهُ) that was previously mentioned illustrates this point.

بُشْرَى لَكُمْ

"Glad tidings for you all" This was good news which was announced to them on that day when Allāh (سُبْحَانَهُ وَتَعَالَىٰ) has perfected their religion. So, they will not need any other religion besides it; nor will they need any other prophet besides their Prophet (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ).

VERSE 95: THE PASSING AWAY OF RAYḤĀNAH

The author (رَحِمَهُ ٱللَّهُ) said,

95– وَمَوْتُ رَيْحَـانَـةَ بَعْـدَ عَوْدِهْ   وَالتِّسْـــعُ عِشْـــنَ مُدَّةً مِنْ بَعْدِهْ

95. The passing away of Rayḥānah was after his return, and nine lived for some time after him.

Explanation

وَ مَوْتُ رَيْحَانَةَ

"The passing away of Rayḥānah" (رَضِيَ ٱللَّهُ عَنْهَا)...

بَعْدَ عَوْدِهِ

"Was after his return" Meaning after the Prophet's (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ) return from al-Ḥajj. It has been previously mentioned that she was among what Allāh bestowed upon him from spoils of Banū Qurayẓah. She was among his slaves and not among his (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ) wives.

Al-Ḥāfiẓ Ibn Ḥajr (رَحِمَهُ ٱللَّهُ) said in his book *al-Isābah,*

> "She (Rayḥānah) passed away six months before the Prophet (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ) died. Although some historians say, she passed away upon the Prophet's (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ) return from performing his Farewell Ḥajj. This is the opinion of the author (رَحِمَهُ ٱللَّهُ)."[178]

وَ التِّسْعُ

"Nine" of the Prophet's (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ) wives…

عِشْنَ مُدَّةً مِنْ بَعْدِهِ

"Lived for some time after him" Meaning after the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ).

Ibn al-Qayyim (رَحِمَهُ ٱللَّهُ) said in his book *Zād al-Ma'ād,*

> "There is no difference amongst the scholars that the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) passed away having nine wives in which he would split his time up with eight of them."[179]

With the exception of Sawdah, his wife who gave her nights to 'Ā'ishah (رَضِيَ ٱللَّهُ عَنْهَا).

---

[178] *Al-Isābah* (13/402-403).

[179] *Zād al-Ma'ād* (1/114).

VERSES 96-98: THE PROPHET'S PASSING AWAY, HIS BURIAL IN 'Ā'ISHAH'S HOUSE, AND THE EXTENT OF HIS ILLNESS

The author (رَحِمَهُ ٱللَّهُ) said,

96– وَيَوْمَ الإِثْنَيْنِ قَضَى يَقِينَا إِذْ أَكْمَلَ الثَّلَاثَ وَالسِّتِّينَا

97– وَالدَّفْنُ فِي بَيْتِ ابْنَةِ الصِّدِّيقِ فِي مَوْضِعِ الْوَفَاةِ عَنْ تَحْقِيقِ

98– وَمُدَّةُ التَّمْرِيضِ خُمْسَا شَهْرِ وَقِيلَ بَلْ ثُلْثٌ وَخُمْسٌ فَادْرِي

96. On Monday he passed away, for certain. Upon him completing sixty-three.
97. The burial was in the house of Bint as-Ṣiddīq. In the place where he died, upon affirmation.
98. The extent of illness was two-fifths of a month. Others say, rather, it was a third or a fifth, so understand.

Explanation

وَ يَوْمَ الْاِثْنَيْنِ قَضَى

"On Monday, he passed away" Meaning that he died on Monday…

يَقِينَا

"For certain" As this is the day in which he was born, the day he was sent as a Messenger, and the day he died. His death was forenoon on Monday in the month of Rabīʿ al-ʾAwwal.

Al-Bukhārī and Muslim both related on the authority of Anas bin Mālik (رَضِيَ اللَّهُ عَنْهُ),

أَنَّ أَبَا بَكْرٍ، كَانَ يُصَلِّي لَهُمْ فِي وَجَعِ رَسُولِ اللَّهِ صلى الله عليه وسلم الَّذِي تُوُفِّيَ فِيهِ حَتَّى إِذَا كَانَ يَوْمُ الاِثْنَيْنِ - وَهُمْ صُفُوفٌ فِي الصَّلاَةِ - كَشَفَ رَسُولُ اللَّهِ صلى الله عليه وسلم سِتْرَ الْحُجْرَةِ فَنَظَرَ إِلَيْنَا وَهُوَ قَائِمٌ كَأَنَّ وَجْهَهُ وَرَقَةُ مُصْحَفٍ . ثُمَّ تَبَسَّمَ رَسُولُ اللَّهِ صلى الله عليه وسلم ضَاحِكًا - قَالَ - فَبُهِتْنَا وَنَحْنُ فِي الصَّلاَةِ مِنْ فَرَحٍ بِخُرُوجِ رَسُولِ اللَّهِ صلى الله عليه وسلم وَنَكَصَ أَبُو بَكْرٍ عَلَى عَقِبَيْهِ لِيَصِلَ الصَّفَّ

VERSES 96-98: THE PROPHET'S PASSING AWAY, HIS BURIAL IN 'Ā'ISHAH'S HOUSE, AND THE EXTENT OF HIS ILLNESS

وَظَنَّ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم خَارِجٌ لِلصَّلاَةِ فَأَشَارَ إِلَيْهِمْ
رَسُولُ اللَّهِ صلى الله عليه وسلم بِيَدِهِ أَنْ أَتِمُّوا صَلاَتَكُمْ - قَالَ - ثُمَّ
دَخَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَأَرْخَى السِّتْرَ - قَالَ - فَتُوُفِّيَ
رَسُولُ اللَّهِ صلى الله عليه وسلم مِنْ يَوْمِهِ ذَلِكَ .

"Abū Bakr led them in prayer due to the illness of the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) of which he died. It was a Monday, and they stood in rows for prayer. The Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) drew aside the curtain of ('Ā'ishah's) apartment and looked at us while he was standing, and his (Prophet's) face was (as bright) as the paper of the Holy Book. The Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) felt happy and smiled. And we were confounded with joy while in prayer due to the arrival (among our midst) of the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) Abū Bakr stepped back upon his heels to say prayer in a row perceiving that the Messenger of Allāh ((صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) had come out for prayer. The Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) with the help of his hand signed to them to complete their prayer. The Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) went back (to his apartment) and drew the curtain. He (the narrator)

> **said: The Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) breathed his last on that very day."**[180]

إِذْ أَكْمَلَ الثَّلَاثَ وَ السِّتِّينَا

"Upon him completing sixty-three" Meaning that he (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ) passed away at the age of sixty-three years old. Saḥīḥ al-Bukhārī and Saḥīḥ Muslim related the Ḥadīth of ʿĀ'ishah (رَضِيَ ٱللَّهُ عَنْهَا),

أَنَّ النَّبِيَّ صلى الله عليه وسلم تُوُفِّيَ وَهْوَ ابْنُ ثَلاَثٍ وَسِتِّينَ

> **"The Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) died when he was sixty-three years old."**[181]

Saḥīḥ Muslim mentions on the authority of Anas bin Mālik (رَضِيَ ٱللَّهُ عَنْهُ) who said,

قُبِضَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَهُوَ ابْنُ ثَلاَثٍ وَسِتِّينَ وَأَبُو بَكْرٍ
وَهُوَ ابْنُ ثَلاَثٍ وَسِتِّينَ وَعُمَرُ وَهُوَ ابْنُ ثَلاَثٍ وَسِتِّينَ

> **"That Allāh's Messenger (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) died when he was sixty-three years old, and so was the case with**

---

[180] Saḥīḥ al-Bukhārī No. (4448) and Saḥīḥ Muslim No. (419) with his wording.

[181] Saḥīḥ al-Bukhārī No. (3536 & 4466) and Saḥīḥ Muslim No. (2349).

> **Abū Bakr, and so was the case with 'Umar who was also sixty-three (when he died)."**[182]

وَ الدَّفْنُ فِي بَيْتِ ابْنَةِ الصِّدِّيقِ

"The burial was in the house of Bint as-Ṣiddīq" Meaning that he (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) was buried in 'Ā'ishah's house, in her room.

فِي مَوْضِعِ الْوَفَاةِ

"In the place where he died" Because it has been affirmed from him (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ) in the Ḥadīth in which he said,

لَنْ يُقْبَرَ نَبِيٌّ إِلَّا حَيْثُ يَمُوتُ

> **"A Prophet is never to be buried in any place except where he died."**[183]

So, he was buried there…

عَنْ تَحْقِيقِ

---

[182] Saḥīḥ Muslim No. (2348).

[183] Related by Imām 'Aḥmad in his Musnad (27) from the Ḥadīth of Abū Bakr as-Ṣiddīq (رَضِيَ ٱللَّهُ عَنْهُ). It is also found in Saḥīḥ al-Jāmi' No. (5201).

"Upon affirmation" Meaning upon verified knowledge and clear evidence.

Saḥīḥ al-Bukhārī and Saḥīḥ Muslim related on the authority of 'Ā'ishah (رَضِيَ اللَّهُ عَنْهَا) that she said,

إِنْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم لَيَتَفَقَّدُ يَقُولُ " أَيْنَ أَنَا الْيَوْمَ
أَيْنَ أَنَا غَدًا ." اسْتِبْطَاءً لِيَوْمِ عَائِشَةَ . قَالَتْ فَلَمَّا كَانَ يَوْمِي قَبَضَهُ اللَّهُ
بَيْنَ سَحْرِي وَنَحْرِي

> **"That Allāh's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) during his last illness) inquired: Where I would be tomorrow, where I would be tomorrow (thinking, that the turn of 'Ā'ishah was not very near) and when it was my turn, Allāh called him to his Heavenly Home, and his head was between my neck and chest."**[184]

At-Tirmidhī related in his book *Ash-Shamā'il* and an-Nisā'i related in *as-Sunan al-Kubrā'* with a Saḥīḥ chain of narrators from Sālim bin 'Ubayd who said,

> **"The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) fainted when he was sick; then he woke up" the narrator mentioned a long Ḥadīth. Within it, the people said to Abū Bakr, "O Companion of Allāh's Messenger! Did you bury Allāh's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)? He said, 'Yes' and they said, 'Where?' he replied, 'In the place where Allāh**

---

[184] Saḥīḥ al-Bukhārī No. (1389) and Saḥīḥ Muslim No. (2443).

took his soul. Indeed, Allāh only took his soul in a pure place.' They understood that he was telling the truth."[185]

وَ مُدَّةُ التَّمْرِيضِ

"The extent of illness" Meaning the time of the Prophet's (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) sickness that led to him passing away.

خُمْسَا شَهْرِ

"Was two-fifths of a month" One-fifth of a month is six days and two-fifths of a month is twelve days. This is one statement.

وَ قِيلَ : بَلْ ثُلْثٌ

"Others say, rather, it was a third" Of a month which is ten days.

وَ خُمْسٌ

"A fifth" Of a month which is six days. The sum of the last two statements is sixteen days. Perhaps what he intended by 'a fifth' is roughly (that amount of days).

---

[185] *Ash-Shamā'il* No. (397) and *Sunan al-Kubrā* No. (7119).

Ibn Kathīr (رَحِمَهُ ٱللَّهُ) said in his book *al-Fuṣūl,*

> "He remained in pain for twelve days. Others say fourteen days."[186]

Al-Ḥāfiẓ Ibn Ḥajr (رَحِمَهُ ٱللَّهُ) said in *Fath al-Bārī,*

> "The people of knowledge differ over the extent of his illness. The majority of them are of the opinion that it was thirteen days while some add a day or take a day away, and others said it was ten days."[187]

فَاذْرِي

"So, understand" Meaning learn and study about this matter.

---

[186] *Al-Fuṣūl* pg. (201).

[187] *Fath al-Bārī* (8/129).

VERSES 99-100: THE CONCLUSION

The author (رَحِمَهُ ٱللَّهُ) said,

99- وَتَمَّتِ الْأُرْجُوزَةُ الْمِيئِيَّةْ فِي ذِكْرِ حَالِ أَشْرَفِ الْبَرِيَّةْ

100- صَلَّى عَلَيْهِ اللهُ رَبِّي وَعَلَى صِحَابِهِ وآلِهِ وَمَنْ تَلاَ

99. The 100-verse poem on mentioning the life of the best of mankind has been completed.
100. May Allāh, my Lord send His Ṣalāh upon him, his Companions, his family, and whoever follows them.

Explanation

وَ تَمَّتِ الْأُرْجُوزَةُ الْمِيئِيَّةْ

"The 100-verse poem has been completed" This is because the number of lines are one hundred and this is the reason why it was named that.

فِي ذِكْرِ حَالِ أَشْرَفِ الْبَرِيَّةْ

"On mentioning the life of the best of mankind" Meaning the Noble Prophet (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ). This is a splendid poem summarizing selected moments of the noble Prophet's (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) *Sīrah*, along with meticulous concern over citing the events of the *Sīrah* while mentioning the dates (of them).

صَلَّى عَلَيْهِ اللهُ رَبِّي

"May Allāh, my Lord send His Ṣalāh upon him" The author (رَحِمَهُ ٱللَّهُ) concludes this good and beneficial poem with sending the Ṣalāh upon the Messenger of Allāh (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ).

وَ عَلَى أَصْحَابِهِ وَ آلِهِ

"Upon his Companions, his family" Who are noble and honorable (رَضِيَ ٱللَّهُ عَنْهُمْ).

وَ مَنْ تَلَا

"And whoever follows them" Meaning follows them in excellence until the Day of Judgement.

I ask Allāh, al-Karīm (the Generous), the Lord of the Tremendous Throne to reward the author, the Imām Ibn Abī al-'Izz al-Hanafī (رَحِمَهُ ٱللَّهُ) with the most excellent of rewards for this splendid poem. May Allāh make it heavy on his scale of good deeds on the day when he meets Allāh (جَلَّ وَعَلَا). May Allāh elevate his rank and cause us all to benefit by what we learn. May Allāh make what we learn a proof for us and not against us, and May He guide us to the straight path.

> "O Allāh! Verily we ask You for consistent 'Īmān, beneficial knowledge, and upright guidance."[188]

O Allāh! Grant us Tawfīq (success) to what You love and are pleased with from straightforward statements, righteous deeds, and Allāh knows best.

May Allāh raise the rank of His servant and Messenger, our Prophet Muḥammad, his family, and all of his Companions and grant them peace.

---

[188] This supplication was related by ibn Abī Shaybah in the book *al- Īmān* No. (106). On the authority of Mu'āwiyah bin Qurrah who said, "Abū ad-Dardā' (رَضِيَٱللَّهُعَنْهُ) use to mention this (supplication). Mu'āwiyah said, 'So, we believe that some 'Īmān is not consistent, some knowledge is not beneficial, and some guidance is not upright.'" Allāh's aid is sought.